THE MAPPE OF MANS MORTALITY AND VANITY.

A Sermon, preached at the *Solemne Funerall* of *Abraham Iacob* Esquire, in the Church of *S^t. Leonards-Bromley* by *Stratford-Bow*. May 8. 1629.

By *Edmund Layfielde*, Bachelour in Divinity, and Preacher there.

PSAL. 144. 4.

Man is like to vanity; his dayes are as a shadow that passeth away.

S. August. in Psal. 38.

Studiosi & sancti sic audiunt, ut quod probant laudent: quod autem improbant; veniam dent potius, quam vituperationem parent.

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TO

THE WORSHIP

FVLL AND RELIGIOVS

GENTLEWOMAN,

Mrs. MARY IACOB of S. Leonard

Bromley in *Middlesex*:

And her Children; whom I love in the Truth.

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IOHN IACOB *Esquire, and* ELIZABETH, *his religious Wife.*

ELIZABETH, *the pious Widow o* Thomas Wilmer *Esquire, late* *Stratford Bow.*

MARY, *now the vertuous Wife of* Georg Berry *Esquire, of Cranfield in Bed fordshire.*

Mrs. BARBARY, *the vertuous Wife of* Ro bert Seyliard *Esquire, of Gabriells* *Kent.*

ELLEN, *the vertuous Wife of* Henr Rolte *Esquire, of* S^t. *Margarets* *Kent.*

Mr. ROBERT IACOB, } *The hopefull of*
Mr. DARCY IACOB, & } *spring of tha*
Mrs. ANNE IACOB, } *fruitfull Roo*

As also to all[a] *the rest of that ample Kinre internall, externall, and aternall peace.*

(a) *Cum plures Christianos appello, in uno Christo, unum intelligo. Plures estis, & unus estis.* S. Aug. in Psal. 127. 1.

Right Christian and honored Friends:

BEE pleas'd to remember, how the *living-mans losse* is fully repaired in the *righteous-dead mans gaine*: unto whom *the day of death is better than the day of birth* [b]. The *assurance* that it is *best of* [c] *all to be with Christ* [d], doth not onely *facilitate* the survivers *præparations*, for their owne particular *deliverance* from this *body of death* [e]: but *exhales* the brinish *showers* of teares, bedewing the *mournfull Herse*; *Hope* giving satisfaction concerning their *happinesse*, and *love* yeelding us a certaine *participation* of their *glory* [f]. Nor are they *lost*, whom

(b) Eccles. 7. 1. *Vnguento ut præstat nomen——*
Sic mors natali; meta laboris erit. Marian. sic red loc.
Ortus affert incommoda, à quibus omnibus mors liberat. Mercerus in loc.
Quod si dies notandus est, cum ne potius quo natus, an eum quo sapiens factus est? Cic. de finib. bon. & mal. lib. 2.

(c) *Trophonius & Agamedes, cum Apollini Delphis Templum ædificassent, venerantes Deum petierunt mercedem non parvam quidem operis & laboris sui, (nihil certi, sed) quod esset optimum homini; mortui sunt reperti.* Cic. Tuscul. q. lib. 1. (d) Philip. 1. 23. *Vnde incipit requies, quæ non interrumpitur resurrectione, sed clarificatur, quæ tamen nunc fide retinetur.* S. Aug. Tom. 2 epist. 119. *A malus mors abducit, non à bonis, verum si quærimus.* Cic. Tuscul. q lib. 1. *Mori hortaretur, desiderium sanctorũ, conspectus Christi, & suavitas vitæ æternæ.* Aret. in loc. (e) Rom. 7. 24. Vid. S. Aug. Tom. 7. lib. 1. c. 11. & lib. 2. cap. 3. (f) *Consoletur te, fides, & spes tua, & charitas quæ diffunditur in cordibus electorum.* Aug. Italicæ viduæ. Tom. 2. epist. 6.

Chriſt hath *withdrawne* from us [g]: nor are wee *deſolate* when the *Lord Ieſus* leaves *himſelfe* with us for a *pawne* [h], and the *ſweet memory* [i] of our *godly Friends* for a recompence and *pledge* of our ſpeedy *re-union* with them in *bliſſe*. Nor can any *Familie* lay a better foundation whereon to raiſe laſting monuments of *ſolace* in the demigration of one who *commanded in chiefe*, than here offer thẽſelves unto *you*, from the daily memoriall of his *happy* life and *death*. The *eminency* of his endowments made him ſo *conſpicuous* to the *world*, as no *pencill* can ſo well *expreſſe* him to the *life*, as his owne *vertues*. And to preſent his *character* unto the *ſad boſomes* *, wherein his *lively perfections* remaine engraven: were to drive the *wheele* too neere the dangerous brinke, of *bleſsing a Friend with a loud voice* [k]. The *pathes* of the Lord unto him were *mercy and truth* [l],

making

(g) *Non amiſimus, ſed præmiſimus.* Idem ibid.

(h) *Non enim te deſolatam putare debes, cũ in interiore homine, cubiculo, lectulo habes præſentem ſponſum Chriſtum per fidem.* Idem ibid.

(i) *Vita mortuorum, in memoria vivorum eſt poſita.* Cic. orat. Philip. 9. *Brevis autem vita data eſt; at memoria bene redditæ vitæ ſempiterna.* Cic, Philip. 14. circa fin. Prov. 10. 7.

* *Mors meante careat lachrymis: Linquamus amicis*
Mœrorem ut celebrent funera cum gemitu.
Plutarch. Solon. cum Poplicola compar.

(k) Pro 27. 14. *Adulatio eſt inimica amicitiæ.* S. Aug. epiſt. 135. *Impinguatum eſt caput oleo peccatoris.* i. e. *non aſpera veritate corrigentis, ſed leni ſolſitate laudantis.* Aug. ep. 147 *Adulatores laudem ſuam tanquam oleum venditant ſtultis.* Idem Epiſt. 120.

(l) Pſal. 25. 10. *Miſericordia qua placabilis, & veritas qua incorruptus eſt: quorum unum præbuit condonando peccata, alterum donando beneficia.* S. Aug. in loc. *Hæc duo benignitatis officia, ignoſcendorum peccatorum, & beneficiorum erogandorum.* S. Aug. in Pſal. 111. 5.

making him ABRAHAM [m] in his *fruitfull-offspring*, and IACOB [n] in enlarging the fortune *nature* bequeathed him, with a plentifull *blessing* upon the labours of his hands [o]. An ABRAHAM for his *faith*, *hospitality* [p], and *humilitie* [q]: a IACOB for his *wisedome*, *diligence*, *patience*, and *love* to his *Rachel*, *familie*, and *friends*: Aspiring in a *holy ambition* (as hee wore their *Names* for an ornament on his *fore-head*) to *con center* their vertues in his *breast*. As he received *Tribute* for *Cæsar* with a vigilant hand [r], so he paid the *tribute* of *obedience* to his *God*, and of *charity* to the *poore* with a *cheerfull* countenance, & *enlarged* heart [s]. His *Good Name* hee bequeathed to the *Church*, his *blessing* to his *posterity*, and his *good example* to *all men*; wherein you have not the least *share*. Wherefore *ye seed of Abraham his servant*, ye *children of Iacob his chosen* [t]; remember the *Rocke* from whence ye were *hewne*, and trace his steps (as you have already begunne)

(m) Gen. 17. 5. *Natos habuit 13. Nomen Abrahæ in hoc seculo explicandum fuit, hic enim factus pater multarum gentium. Nomen autem Israel ad alterum seculum pertinet, ubi videbimus Deum.* Aug. de verb. Dom. Iohn 1. 48. Ser. 40. *Abraham offert peregrinis hospitium, qui non habet tectum, & licet minora fuerint quæ offerebantur, locorum angustijs magnitudinem dederat fides.* Aug. Tom. 10. append. de divers. de beato Abrah. feria 3. post Dominic. in Quadragesi.

(n) *Iacob fuit in spe, nunc Israel in re.*

(o) Psal. 128. 2.

(p) Gen. 18. 2.

(q) *Abraham opulentissimus auro, argento, & tamen dives iste pauper fuit, quia humilis fuit.* Aug. de temp. feria 4. post Dom. pass. Ser. 1.

(r) Vide Laert. lib. 6. 412. p. co.

(s) *Se natura excelsum quendam vidilicet & altum, & humana despicientem genuit.* Cic. Tuscul. q. lib. 2. a.

(t) Psal. 105. 6.

in the *feare of the Lord* [u]. Whiles those *graces* prosper in you, you shall *flourish*; and whiles the *branches* flourish, the *root* is preserved [x] from *death*. No *monument* so lasting can be erected to continue his *memoriall* on earth; nor is there a *shorter cut*, to *æternize* your owne, than to make *God your portion* [y]; to *live unto the Lord*, that you may (with him) *dye unto the Lord* [z], and be received to rest in *Abrahams bosome* [a]. In this way the *God of Iacob* will be your *refuge* [b], and *happy* are they who have the *God of Iacob for their helpe* [c]; they shall be *crowned* with the blessing of *peace* in the kingdome of *Grace*, and sit with *Abraham, Isaac, and Iacob* in the kingdome of *Glory* [d]. The singular *devotion* which I beare unto your *Family*, the *honour* [e] I owe unto the *memory* of

(u) Psal: 22. 23.

(x) זכר dsacar, *masculum*. Gen. 1. 27. *quod nomen cum* patach *est recordari: & quia in genealogiis, ejus fit mentio non fœminarum, & quia patris monumentum, memoria*. Pagn. Στύλοι γὰρ οἰκῶν παῖδες ἄρσενες. Eurip. Eccl. s. 30. 4. 2 Sam. 18. 18. *Nullum monumentum clarius Sulpitius relinquere potuerit, quam effigiem morum suorum, virtutis, constantiæ, pietatis, ingenii filium*. Cic. Philip. 9. circ. fin. *Non censetur, qui successorem reliquit mortuus*. Cassiodorus. Var. l. 8. 8

(y) Psal. 73. 26. *Præmium Dei ipse Deus est: qui aliud præmium petit à Deo, & propterea servire vult Deo, carius facit quod vult accipere, quam ipsum à quo vult accipere*. S. Aug. in Psal 72. 26.

(z) Rom. 14. 8. *Alius de alio judicat dies, & tamen supremus de omnibus* Plin. lib. 7. c. 40.

(a) *In secretum ubi erat Abrah. in secreto quietis ejus*. S. Aug. de Gen. ad lit lib. 12 c. 33. *Est requies beatorum pauperum, &c.* Idem. Vid. de Gen. ad lit. lib. 8 c. 5 Quæst. Euangel. lib. 2. q. 38 Contra Faust. Manich. lib. 33. cap. 5. *Quicquid illud est, ibi Nebridius meus vivit; dulcis amicus meus. &c.* Confess. lib. 9 cap. 3.

(b) Psal. 46. 11.

(c) Psal. 146. 5.

(d) Matth. 8. 11.

(e) *Vellem dij immortales fecissent, ut vivo potius Sulpitio gratias ageremus, quam mortuo honores quæreremus*. Cic. Philip. 9. α.

my

my *Indulgent Patron*, and the *frequent obligations* wherewith the abundance of your *love* doth *environ* me, have begotten this unfeined *repreſentation* of my *gratefull minde*; and emboldned me to preſent theſe *Firſt-fruits* of my Studies into your hands. Which *young Buds* be pleaſed to *cheriſh* with the ſweet *influence* of your favourable acceptance, that this *ſlender branch* of *Aarons Rod* may bring forth *bloſſoms*, and thorow Gods peculiar *aſsiſtance* yeeld *ripe Almonds* [f]: which may be *acceptable* to the *Saints* [g], *profitable* to the *Church*, and advance the honor of my *bountifull-maſter Chriſt*. In whom I remaine

(f) Numb.17.8.

(g) Rom.15.31.

Your Worſhips

daily Orator,

and ſervant.

Edmund Layfielde.

BRITISH MUSEUM

To the Christian Reader.

Christian Reader [a].

IN *this* pestilentiall-season, *and time of* vanity; *the* meditation *of* mans mortality *and* vanity, *is an* approved Antidote *to* preserve *thy soule from the over-spreading* contagion *of the* one, *and* prepare *thee to* conquer *the violent assault of the* other, *by making thy* peace *with God. The* Cordiall *is so* prepared *that each* vulgar-stomacke *may be* refreshed *by it: and to gratifie the* learned Physitians, *the* ingredients *are specified in the* margent *apart.* That *was done to benefit* many, this *to delight a* few, *and render account unto* all [b] *of what is* administred. *Whatsoever came not to the* eare *in that* short-scantling *of time allotted for the delivery, is here* presented *to thy* eye. *Accept it with the same* right-hand *of* love *wherewith it is reached: and let our* prayers *meet at the* Throne of grace *for the* prosperity *of the* Gospell, *and the* afflicted-Church *of* Christ. *In whom I am*

Thine,

S. Leonards-Bromley.
From my Study,
July 1. 1630.

ED: LAYFIELDE.

(a) *Quid lenius, quid clementius, viri fratres? conciliabat auditorem ut commendaret salvatorem.* S. Aug. Tom. 19 Ser. de diversis. 51.

(b) *Nos certè studijs memoriam proferamus; & quatenus nobis denegatur diù vivere: relinquamus aliquid quo nos vixisse testemur.* Zethner. simil. Biblic. ex Plin. lib. 3. epist. 51. Wisdom. 5. 13. Psal. 9. 6.

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THE MAPPE OF MANS MORTALITIE, AND VANITIE.

PSALME 39.5.

Behold, thou haſt made my dayes as a hand breadth, and mine age is as nothing before thee: Verely every man at his beſt ſtate is altogether vanitie. Selah.

IF all things momentanie be *vanitie*, then mans life which is moſt tranſitory *a certaine-Nothing*, is *vanitie of vanities* [a], as ſaith the Preacher. *Eccles.* 1. 1. And ſeeing the grace, glory, and perfections of all Sublunaries are but vanities, man himſelfe whoſe excellence lords it over the reſt, can be nothing elſe but *altogether vanitie*, as ſaith the Prophet. *Every man*

(a) *Verba Gilimeri Principis Vandalorum, fatum conquerentis ſuum, apud Iuſtinianum Imperatorem, unde Imperator fortunæ inconſtantiam, & humanæ vitæ viciſcitudines æſtimans, ipſum ſolvit vinculis, & apud ſe aliquantiſper in magno honore habuit.* Evagrius Hiſt. lib. 4. c. 17. & Magdebur. Cent. 6. c. 16.

man is altogether vanitie. The precedent Psalme containes [b] *a forme of sound Repentance*; this a *Patterne of noble Patience*. The sweet singer of Israel devotes this sacred hymne to the care and charge of *Iduthun* [c] a Principall *Quiristor* [d] in the dayes of *David*. For which skill in Musicke he is not so much mentioned [e], (although his memoriall be a condigne recompence of his worth [f]) as for the Analogie and resemblance betwixt his *name* [g] and the substance of this Psalme, *Overleaping* [h] *or over-looking*. Teaching us to undervalue and sleight all the afflictions of this life, and fixe our eye upon God himselfe, our rocke of refuge and consolation in all sad calamities. Of Psalmes [i], there be some *gratulatorie*, pleasantly melodious, *Eph.*5.19. others *pœnitential*, & some are *songs of sorrow*: Such is this. *David* mournes, yet must *Iduthun* [k] sing & sweetly warble out these cœlestial strains before the Lord. Whether it was *Absolons unnaturall persecution* of his father *David* [l] that gave occasion to this royall Pen [m]: or the foreknowledge of the *Babylonish captivitie* [n], wherein hee prophetically describes the patience of the Saints [o]: or whether he *mystically deciphers* the behaviour of Christs little flocke in generall, under the universall troubles that befall them through

(b) *In illo forma pœnitentiæ, in hoc patientiæ.* St Ambros. in loc.
(c) *Quis fuerit viderint, qui tunc fuerunt.* St Aug. in Psal.38.
(d) 1 Chron.25.3. 1 Chro.16.41,42.
(e) Beda in loc.
(f) Cassiodor. in loc.
(g) *In ipsa interpretatione nominis, quæramus intelligentiam veritatis.* St Aug. in Psal.38.
(h) Transiliens. S. Aug. in Ps. 38. *Vt & probatissimi officij sui, honorem commemoratione perciperet, & Arcana Psalmorum, de nominum ipsorum interpretationibus panderentur.* Cassiod. in loc.
(i) *Cantare lætantis est, interdum & dolentis, nonnunquam etiam pœnitentis.* Cassi. in loc.
(k) *David scripsit, & Iduthun viro disciplinis Leviticis & Sacerdotalibus erudito canendum dedit.* S. Ambr. in loc. vid. Aretium Felinum in loc.
Filij Chore & Asaph. non memorantur tanquam factores Psalmorum, sed tanquam Cantores. Iacob. Valent. in loc.
(l) 2 Sam.15.14.
Fabric. in loc. (m) S[t] Chrysost. in loc. (n) Psal.137.1. (o) R. Salomon ex Iacob. de Valent. in loc.

the

the malice of the wicked in this life [p]: or that some *violent raging sickneſſe* arreſting his bodie [q], invited his heavenly mind unto the ſweet meditation of his end [r]: Or being aſſaulted with ſome *virulent temptation*, to repine and murmure againſt God, becauſe of the greene and flouriſhing eſtate of the wicked, who contemne God [s]. Whatſoever (I ſay) gave the Riſe unto this *Divine Ode* [t], his reſolution was ſingular, to overcome all maladies and adverſities by Chriſtian *Patience*, (*verſe* 1. *I ſaid I will take heed to my wayes that I ſinne not with my tongue.*) and haſting to adhære to the Lord, *verſe* 4. *Lord make me to know mine end, and the meaſure of my dayes.* A courage ſo admirable, that an *Ancient Father* [u] profeſſeth himſelf wõderfully taken wth delight & joy in reading this Pſalm, whilſt he obſerved the *pithy phraſe*, the *profound ſenſe*, his *meeke ſilence*, his *ſeaſonable ſpeech*, his *contemning* of the world as *dung* and *droſſe* in reſpect of God. Circumſpect ſilence is a ſhield of Braſſe [x], the corner-ſtone of ſtability, which if our great grandmother *Evah* had learned, wee ſhould never have heard of *Davids* complaint *of evill men*, and *evill tongues*. A leſſon, which when *Pambo* [y] heard read by his friend, unto whom he reſorted for inſtruction, he went his way, and would learn no more; ſaying, it was ſufficient if in the whole Terme of his life he could but

(p) Iacob. de Valen. *ib.*

(q) *Vt videtur.* v. 10. 11. Lorin. in loc. *Ardenti æſtuans febre medicum rogat.*

(r) *Sancta, ſanctiùs, in temperies.* Iohan. Pomeran. in loc. *Fœlix neceſſitas quæ ad meliora ducit.* Calvin. in loc. & Genebrard.

(s) Schnepius in loc. *Offendiculum fœlicitatis impiorũ, & infœlicitatis piorum hinc pugna carnis & ſpiritus.* Brent. in loc.

(t) *Hac dere Lucas nihil commentatur.* Proverb. Zehneri Adag. Sacr. Cent. 5. Adag 76

(u) *Ejus ſenſu profundo, & virtute ſententiarum, dum videt ſilentiũ patientiam, opportunitatem loquendi, & contemptum divitiarum.* S. Amb. lib. offic. c. 7.

(x) *O validum ſcutum circumſpectæ munitionis ſilentium! O fidiſſimum ſtabilitatis fundamentum! utinam aut Adam ſurdus fuiſſet, aut Evah obmutuiſſet, ſi Evah tacuiſſet, viciſſemus.* S. Ambr. in loc.

(y) Socra. Eccleſ. Hiſtor. lib. 4. c. 18.

perfectly learne, and practise this first line, *To take heed unto his wayes, that he might not sin with his tongue*[z]. Did the man *after Gods owne heart* feare to offend in unadvised speech? was hee carefull to keepe his mouth with *Bridle and Bit, whiles the wicked was before him?* who should not then feare[a]? Every man must bee so much more carefull with stronger *Reynes of Conscience* to curbe his tongue, by how much wee are more prone to offend[b]. Wee take too great *liberty of speech* to our selves[c], forgetting the *strict account* to be made of every *idle word*, *Matth.* 12. 36.[d]. That discourse is branded as sinfull, which tho it be not *prophane*, is *unprofitable*[e]. Now the strongest pillar of *Silence* and *Patience* in the maine Ocean of worldly miseries, is the devout meditation of the *Brevitie* and *Vanity* of mans life, which are the two equall parts of the Text:

1. The Brevitie, *Behold thou hast made my dayes as a handbreadth.*
2. The vanity, *Verely every man at his best state, is altogether vanitie.*

In the first observe two things. 1. An excitation of attention, the Larum-Bell, *Behold.*

(z) *Vt nihil tacendum diceret*, Ric. Pampolitanus in loc. Salomon Gesnerus in loc. & Conradus Her. in loc.

(a) *Si hoc cavet Propheta, tu non caves? Si hoc metuit, in quo Dei gratia loquebatur, tu non metuis, qui erroris verba non refugis? & theatralibus sermonibus delectaris?* S. Amb in loc.

(b) *Peccatur lingua. 1. Detrahendo. 2. Adulando. 3. Mentiendo. 4 Veritati contradicendo. 5 Perverse jurando. 6. Verbum Domini indignis proponendo. 7. Importune loquendo. 8. Superflua, & inutilia loquendo. 9. Testimonium falsum prohibendo. 10. Discordias inter fratres seminando. 11. Verbis alium decipiendo.* Hugh. card. in loc.

(c) *Ne aliqua mala, vel aliqua non bona diceret, statuit sibi nulla dicere vel bona.* S. Aug. in loc.

(d) *Tu non reformidas cui in Evangelio scriptum est, Mat. 12. 37. Si pro otioso verbo periculum est, quanto magis pro criminoso? nec solum omne otiosum, sed omne quod non fructuosum, periculosum, atq; eradicabile. Labia nostra, quædam vincula sunt.* S. Ambros. in loc.

(e) *Bona lingua non profert inania sed Deo digna.* S. Hieronym in loc.

2. A lively deſcription of mans ſudden diſſolution, *Thou haſt made my dayes handbreadths.*

Wherein alſo note two parts. 1. The Lawmaker, and law of the limitation of mans life, *Thou (O Lord)* haſt made. 2. The Line wherewith our lives are meaſured, which is made both of courſe and fine thred.

1. It is meaſured by it ſelfe, and conſiderable in its owne frailtie; ſo the juſt length of it is *a handbreadth.*

2. Secondly, with eternitie, ſo it is found to bee *as Nothing, Mine age is as nothing before thee.*

In the ſecond branch cõſider two portions: 1. A ſerious aſſeveration [f] to free the Text from doubt, *Verely.* 2. A poſitive concluſion and propoſition, that man is *altogether vanity.*

(f) Piſcat. in loc.

Wherein eye two things. 1. The univerſalitie, *Every man*, without exception. 2. The amplification from the qualitie; bee he in condition never ſo *excellent*, in place *eminent*, in fortune as it were *permanent*; yet there is no exemption, no limitation; every man in his *very beſt ſtate is altogether vanitie.* All which ſeverall parcels, as they were broken up in the entrance with, *Behold*, a note of attention for the eare: ſo they are in concluſion ſealed up all together, as an eternall truth, with a moſt remarkeable note of *Intention* of the minde, *Selah.*

(g) *Propheta agit, de mundi relinquenda vanitate, de mala vanarum cupiditate, de juſtorum optata ſocietate.* Martinus Sebaldus in loc.

The Doctrines [g] which like ſo many *Dia-*

monds ſhine in the Cabinet of the Text, are two.

The firſt, *Mans pilgrimage on earth is of very ſhort continuance.*
The ſecond, *Man with all his worldly pomp and glory is a meere vanity.*

Doct. 1. Firſt of the firſt: *Mans Pilgrimage on earth is of very ſhort continuance* [h]: his *glaſſe* is ſoon run out, his *date* expired, his term of life ended: *Man that is borne of a woman is of few dayes, and full of trouble, he commeth forth like a flower, and is cut downe: he fleeth alſo as a ſhadow, and continueth not,* Iob 14. 1, 2 [i]. *Man being borne of a woman,* the *weaker veſſell,* is a *veſſell of weakneſſe,* which like the pureſt Chryſtall, breakes in pieces with the leaſt knocke or fall. He breedes the *Worme* in his owne root, which ſmites the flouriſhing *Gourd* of his life [k]. And when the totall ſumme of his *Pilgrimage* is exactly caſt up, it amounts but to *threeſcore yeares and tenne*; and if by reaſon of ſtrength they bee *fourſcore yeares,* yet is their ſtrength *labour* and *ſorrow*; for *it is ſoone cut off, and wee flee away,* Pſal. 90. 10. [l]. Mans life is aſſimilated to the *winde* [m], that bluſters for a day, and at night paſſeth away none knowes whither, and returnes not againe [n]: To a *Weavers ſhuttle* [o], which ſpends

(n) *Homo animal avi breviſſimi, ſolicitudinis infinitæ.* Petrarch.
(i) *Bulla paluſtris homo, ventus, flos pulveris, umbra: Incipit & ceſſat, naſcitur & moritur.* Nathan Chytræus ex triumpho Poetico.
Qui neſcis, quid ſit noſtrum hoc quod vivimus audi,
Tranſitus ad mortem eſt, Herculeuſq; labor. Claud. Roſſaletus ex Triumpho Poetico.
(k) Ionah 4. 7. *Fœlicitati jungitur calamitas, lætitiæ moleſtia: ſic ſunt res humanæ.* Marian. in loc.
(l) *Et merus eſt vitæ, fabula tota labor, Vita labor noſtra eſt, releves tu Chriſte laborem, In te ſit noſter vita beata labor.* Iohan. Stigelius.
(m) Iob 7. 7.
Rapta velut vento vox irrevocabilis ætas;
Aut quaſi colloquio fabula trita fugit:
Septenos decies homini, protenditur annos,
Si ſpatioſa fuit, luſtra bis octo capit.
Maxima pars hujus labor eſt, & plena dolorũ
Tam celeri motu præcipitata volat.
Sic redidit Fridericus Widebramus. Ζόλον δὲ ὅρον ἀνθρωπίνου βίου φησὶν ἔτη ἑβδομήκοντα, Laert. lib. 1. in vita Solonis Pſal. 90. 10.
(n) Pſal. 78. 39. (o) Iob 7. 6.

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the yarne with ſpeed, and what remaines from the web is cut off. To the *Tents of Shepheards*, which remove very often, with their wandring flocks [p] according to their paſturage. To a *Bubble* [q], which ariſeth and falleth againe in one and the ſelf-ſame moment. To a *vapour* exhaled from that ſupernatant foame: *For what is your life? it is even a vapour that appeareth for a little time, & afterward vaniſheth away*, Iames 4.14. To a *Cloud* collected from thoſe vapours [r], whoſe racke and circumvolution is very ſwift; ſo *our life paſſeth away as the trace of a Cloud, and comes to naught as the myſt that is driven away with the beames of the Sunne* [ſ]: To the *ſhadow* of thoſe ſwift Clouds [t], and there is no abiding, for it *fadeth* [u], and *vaniſheth* [x]. To the *Graſſe* and *flowers* over which that ſhadow glideth [y]; *In the morning it flouriſheth and groweth, but in the evening it is cut downe and withereth; as the flower of the field, ſo he flouriſheth, for the winde goeth over it, and it is gone, and the place thereof ſhall know it no more*, Pſalm. 103. 15, 16. To a *dreame*, of theſe windes, ſhadowes, flowers [z], vaine and phantaſticall imaginations, which periſh in their very conception, and are forgotten when wee awake in the morning [a]. To *moath-eaten garments*, which conſume as a rotten thing [b]. To a *Pilgrime* and Traveller [c], who takes up his Inne to bait there for an houre, not *to abide* there for ever

(p) Eſay. 38.12. *Notantur Arabes, & Orientales, qui propter ſtudium rei pecuariæ erant ἀμαξόβιοι, vel ut* Strabonis *phraſi utar, σκηνῖται, qui facile in alia loca demigrabant, ſi paſcua eos deficerent.* Zehnerus in ſimilitud. Biblicis.

(q) Hoſeah 10.7. *Vita quid eſt hominum? vaſti quid gloria mundi? Bulla eſt, & ſomnus, fumus, & umbra fugax.* Anonymus habetur in cæmiterio Francofurtenſi.

(r) Iob. 30.15.

(ſ) Wiſd. 2.4.

(t) 1 Chro. 29.15.

(u) Pſal. 102.11.

(x) Pſ 144.4.

(y) Pſ. 90.5, 6.

(z) Pſ. 90.5.

(a) Pſ. 73.20.

(b) Iob 13.28.

(c) Pſ. 39.12. Heb. 11.13.

ever [d]; takes a Chamber to dine in, not a habitation to dwel in; as a *gueſt* in the houſe, not the *Hoſt* of it: *I am a ſtranger on earth, as all my Fathers were.* Finally, his life is compared to *a Poſt* [e], whoſe pace is all upon the ſpeed and ſpurre; yet the Poſt makes ſome ſtay to take his repaſt; but mans dayes *flee away, and ſee no good; they are paſſed away as the ſwift Ships, as the Eagle that haſteth to the prey.* To *Graſſe* that *groweth upõ the houſe top* [f]; and *blaſted Corne*, before it be ripe. For howſoever ſuch graſſe grow in a high place farre above mans reach; yet becauſe it hath no firme rooting, and wanting naturall ſappe, and nutriment from the breaſts of the indulgent mother earth, it preſently withereth by the heate of the Sunne, and periſheth. Even ſo man, whoſe dignitie ſurmounts all others, having on earth no *abiding City*, ſuddenly vaniſheth as ſmoake in the ayre [g], and withereth as the graſſe. To *a thought* [h], which like the lightning in ſwiftneſſe, paſſeth our expreſſion, reaching in an inſtant from the South to the North.

And now to abide a while by the Virgin truth of the very Text, as *Ruth* did by *Boaz* maydens [i], and gleane the graines of evidence under our hand; here is a concluding reſemblance. Firſt mans life is ſtiled *dayes* [k], becauſe it is not conferred upon us by whole ſale, by *months*, and *yeares*, but by retaile

(d) *Adreſectionem non ad defectionem, ſic hæc vita eſt tanquam ſtabulum viatori, non tanquam domus habitatori.* B. Aug. in Pſal. 34.

(e) Iob 9. 25, 26. *Curſor interdum divertit, ſed curſus vitæ, curſor eſt non requieſcens.* Chryſ.

(f) Eſay. 37. 27. *Oſtentatus raptuſq; ſimul, ſolſtitialis velut herba ſolet.* Auſonius de Aletio Minervio Rhetore in profeſſor. c. 7. *Quaſi ſolſtitialis herba paulìſper fui, repentè exortus ſum, repentinò occido.* Callidorus de ſe. ex Zehneri ſimil. 51.

(g) Pſal. 102. 3.

(h) Pſal. 90.

(i) Ruth 2. 8.

(k) יבמי. Τὰς ἡμέρας μου. Sept.

retaile of *dayes, houres, minutes, moments*, as to checke our curiosity in making enquiry *how long we have to live*; vers. 4. so acquainting us with the brevity therof, we may learne to depend upon Gods bounty for the *loane* of our life, imploy it to his glory, and every day prepare for the *Bridegroome Christ*[l]. The last day is *veiled*, that we may every day expect when we shall be *unveiled*; and the Lord *revealed* in the Clouds. The sacred bookes of *Chronicles*, wherein are contained the *ages* of many generations are termed, *Words of dayes*[m]; those *Annales* being onely *Ephemerides*. We pray onely for the present *day*[n]. *Plinie* mentions a certaine plant called *Ephemeron*[o], a plant of one dayes duration; such is *man*, planted by the *Rivers side, to bring forth his fruit in the due season* of that day. Hee tels also of a certaine *Worm* about the River *Hyppanis* in *Pontus*, which living but one day, is therefore termed *Hemerobion*[p]: Such a worme is man, *A worme and no man*[q]; borne in the morning, dead at night[r]: alive and in perfect health at night, yet at midnight dead[s]. And were thy dayes multiplied on earth, so as thine eye had seene many good dayes, and thou be *full of dayes*[t], yet is not that plenitude of yeares given thee as a *boone* to bee *permanent*; but as a *donation*, transient[u]: Not added to thy former life to *stay with thee*, but to flee from thee: they

(l) *Nam ideo latet ultimus dies, ut observetur omnis dies* S. August. *Vt dum semper ignoratur, semper proximus esse credatur.* Greg.

(m) דברי הימים *Verba dierum.* 1 Chron. 1. 1.

(n) Mat. 6. 11.

(o) Nat. Histor. lib. 25. cap. 13.

(p) Plin. Nat. Hist. l. 11. c. 36.

(q) Psal. 22. 6. Ἡμερόβιος καὶ μονόβιος. *dictus Diogenes.*

(r) 1 King. 3. 19.

(s) Exod. 12. 29.

(t) Gen. 25. 8.

(u) *Non ut maneant, sed ut pereant.* S. Amb. lib. 2. de vocat. Gent. c. 8. *Non enim ut adsint veniunt, sed ut non sint:* S. Aug.

come into thy houſe like the *Sun beames*, not to ſit down with thee, but being in their way as they runne their courſe, to take their leave of thee, and bid thee *farewell*: Or like a bird, that no ſooner ſets her foot upon the greene bough, but againe takes the wing and flees away [x]. Thy dayes are gone in a ſort before they come; and when they come, they cannot ſtay [y]: and what account wilt thou make of that, which till it come is not, and when it is come, will ſhortly ceaſe to bee?

But ſuppoſe thy terme of life be an *houre*, thy houre a *day*, thy day a *moneth*, thy moneth a *yeare*, thy yeares *many*, and many according to thy wiſh, of what length are all thoſe yeares? *Even a handbreadth. Thou haſt given me dayes of handbreadth's.* The ſecond thing conſiderable. *Handbreads* [z]; and is that all? So he ſaith, that exactly meaſureth them all, and whatſoever elſe was created with his owne hand. A *handbreadth* [a] is one of the ſhorteſt kinde of meaſures. There is an *Ell*, a *Cubite*, and a *palme* or handbreadth [b], whereof there be two kindes, the greater and the leſſe. The greater handbreadth [c] is the whole ſpace betwixt the top of the thumbe and the little finger, when the hand is extended, called a *ſpanne*, in account neere twelve inches. The leſſer handbreadth in a more proper and ſtrict ſignification is the juſt breadth

(x) *Dies ſimul venit & evolat.* Ioan. Lopez.

(y) *Ante abeunt penè quam veniant, & cum evenerint ſtare non poſſunt.* S. Aug. in loc. *Pro nihilo habentur, quæ antequam veniant, adhuc non ſunt, cum venerint jam non erunt,* Idem.

(z) טפחרח *Ad verbum palmos.* i. *palmares dediſti dies meos,* i. *parvos breveſq; ut menſura quatuor digitorum ad ſe junctorum, quæ eſt minima.* Rab. David. in lib. Radic. Santes Pagn. in Topàch.

(a) *Palmus portio manus eſt metientis & aliquid comprehendentis.* S. Amb. in loc.

(b) Euthym. in loc. Lege Erudit. lib. Geor. Agric. Portij, Budæi, Alciati, de ponder. & menſur. ἡ δόχμη ἀπὸ τοῦ δέχεσθαι. accipere.

(c) Dicitur ἡ σπιθαμὴ. Zehn. Adag. Cent. 4. Adag. 38. σπιθαμὴ τοῦ βίου: Spithama vitæ. Eraſ. adag. *Dicitur dodrans, ſic palmares dodrantales interpr.* Genebr. in loc.

breadth of the foure fingers of the hand closed together [d], here chiefly intended, this interpretation best agreeing with the *Originall*, and complying most with the *Prophets* minde, by the unanimous consent of the choise interpretors.

The *Septuagints* [e] exposition denotes two things. First, that mans life is *full of miserie*, trouble and calamitie; a continuall combating against *Flesh, and blood, principalities and powers, which are in high places*, Eph. 6. 12. God hath given us this life to labour in, will give us the next to be crowned in [f] if we *run well*, 2 Tim. 4. 7, 8. The second thing is the *brevitie thereof* [g], but a handbreadth, nay but a *fingers-breadth* [h]: yet if we allow without grudging unto his life full foure fingers breadth, alas, it then remaines *mensurable* [i]: God hath numbred them, and they bee very few [k]; and as they are soone *measured*, so they are as speedily *ended*; they glide away *as a Ship upon the waves, as a Bird that flyes in the ayre, as an Arrow that is shot at a marke* [l], the trace, the passage, the way whereof cannot be knowne. And as they flee away [m], so they *waxe old*, and we together with them [n]; and what is old, is neare an end, and what comes to an end is *short* [o] *and scanty*.

Thus mans life considered in it selfe is very *short*, yet it hath some *length*, something it is, though but a very *hands-breadth*. But when we

(d) *Quatuor continet digitos.* Vitruvius lib. 3. c. 1. Dicitur & δακτυλοσόχμη.

(e) Ἰδὲ παλαισταὶ, ex παλαίω, *luctor. Vita nostra palestra est.* Euthym. in loc. ex illo Ianſen.

(f) *Haut in certamen, posuit, illam in certaminis premium.* Chryſost. Hō. 27 in Ioh. Tom. 3.

(g) Ex παλαιστὴ, ὃν πάλας συνάγειν τὰ ὀστᾶ, *prope conjungit ossa digitorum.* παλαισταὶ, *interpr. palmos minores, qui singuli sunt quatuor digitorū.* Suidas in Nom.

(h) Δάκτυλος ἡμέρας: *est digitus dies.* Alcæus in carm. Athenæ l. 11. c. 51.

(i) *Sic* 70. Hugo. Card. Remig. Marian. Pamp. Ianſon. & Vulg. in loc.

(k) Iohan Campenſis in loc. *Certum est te veluti in digitis numerator habere pauciſſimos dies meos.*

(l) Wiſd. 5. 9, 10, 11.

(m) *Transituros dies.* Interpr. Pamp. in loc.

(n) *Ecce veteres posuisti dies meos. Veteraſcunt enim hi, novos volo, novos nunquam veteraſcentes.* S Aug. in loc. *Fortaſſe quia invenit* παλαίας *pro* παλαίστας. Bell. in loc.

(o) Breves Hyeró, Inter

we lay this ſomething to the life of God, who is *life it ſelfe*, and meaſure our owne *ſcantling* with his *length*, *who fills heaven and earth*; then it will appeare to be *nothing before him*. Then the glorious beames of his Majeſty will ſwallow up *our frailtie*, the incomparable heat of that Sunne will conſume our *nightingall bodies* to aſhes, melt our *waxen wings*, drive away *our Cloud*, exhale *our vapour*, that mighty winde diſpell our *ſmoak*, that hand plucke up *our graſſe*, that Ocean drowne our *ſhip*, that underſtanding ſcatter the *dreame* of our life, that it be cleane forgotten, and out of minde [p]; his life bereave our *Ages* of the very name of *life*; his unlimited length, make our *bounded ſhortneſſe* ſeeme *nothing*, yea, become *nothing*, *before him* [q]; *My age* [r] *is as nothing before thee*. The word tranſlated *age*, is diverſly rendred by divers. Some turne it *exiſtence*, and *ſubſtance* [f]; others thus, my *earneſt expectation* of life [t] is as nothing when I conſider the ſhortneſſe thereof. The *time* wherein my ſoule lurkes within my body as in a *hyding place* [u] is nothing to æternity. *My life* [x], *my world*; and *terme* to breath in this world: *My body* [y], *vigour* [z], and *ſtrength* are of no account, all which the *originall* may wel ſhelter under the covert of its wings, and all theſe are nothing before the Lord.

Mans *ſubſtance* is threefold [a]: Firſt, the *gifts*

(p) Dan. 2. 5.
(q) *Nihil ante te, niſi addidiſſet ante te, valde contriſtabar.* Origen. in loc.
(r) Eſt. דחלדי cheled. *Tempus, ſeculum, mundus, vitæ curriculum, hujus ſeculi citò ceſſantis ſtatus.* Sanctes Pagn. in Rad.
(ſ) καὶ ἡ ὑπόστασις μου, i. ὑπαρξις. ſeptuagint. idq; συνωνυμως vt Lorino placuit. in loc.
(t) κατὰ δοκία, ſollicita expectatio. Aquila.
(u) κατάδυσις, Latibulum, idem. σῶμα quaſi σήμα. Plato in Crat.
(x) ἡ βίοσις μου, Symmach. & S. Hieron. *Sic uſurpatur vox eadem.* Pſal. 89. 47. Iob 11. 17.
(y) Chaldee Aynſworth in loc.
(z) *vigor.*
(a) *Triplex eſt ſubſtantia. 1. Terrenorum. 2. Naturalium. 3. Gratuitorum.* Hug. Card in loc.

gifts of the minde, which wee receive from God; but as the mutuatitious and *borrowed* light of the leſſer Stars is not to be compared with the brightneſſe of the *Sunne*, from whence it is borrowed; ſo the primeſt gifts and excellencies of mans ſoule are nothing in cõpariſon of Gods infinite, and *incomprehenſible* goodneſſe. And as the early riſing of the Sunne in the *Eaſt* doth obſcure the admirable beauty of *night-guiding Starres*, ſo whereſoever the King of glory unveiles his favourable countenance, the excellencies of men and Angels *gather blackneſſe*, and cover their faces and their feet.

Secondly, Riches, and great Poſſeſſions have inveſted themſelves into the title of *Subſtance* [b]; but what is the gift to the doner, or gold, but *dung* and *droſſe*, in reſpect of a better life?

(b) Gen. 12. 5. רכוש.

Laſtly, the exquiſite *ſtructure* and *ſubſtance* of our bodies, crowned with *beautie*, *health*, and *ſtrength*, attended with a proſperous exiſtence, and an enlarged being in this world, are nothing to the God of the world, IEHOVAH [c], who gives *being* to all things, *welbeing* to his Church, and remaines an *æternal being in himſelf*. For he is without *Alpha* & *Omega*. Our age had a *beginning*, muſt have an *end*; ours is *dependent* on his mercy, his is *independent*. If man be ſo *diminitive* a creature, compared with the fabricke of that great world,

(c) *Cauſaliter, formaliter, quia res ſunt ut voluit, & finaliter.* Loryn. in loc.

and the world it ſelfe, ſo little, that it cannot containe the Lord; ſo *little* and *light*, that he feeles not the waight thereof upon the tip of his finger, he will well merit the name *Nothing*, when he is placed before the Lord. The *Keele* of mans life is laden with more vanitie, then verity and ſubſtance, if the *ſearcher of the reynes* and heart come aboard to view it; ten thouſand of our dayes will not make God one yeare, and a thouſand of our yeares in his ſight are but *as a day, when it is paſt, and as a watch in the night* [d]. *As drops of raine are unto the ſea, and as a gravell ſtone is in compariſon of the ſand, ſo are a thouſand yeares to the dayes everlaſting* [e]. *One day with the Lord, is as a thouſand yeares, and a thouſand yeares as one day* [f]. And as the little *Pigmies* in the Mountaines of *India* [g], but three ſpan long, are in a manner *nothing*, if they be compared with *great Goliah*, whoſe height was *ſixe Cubites and a handbreadth*, 1 Sam. 17. 4. or ſpan, or wth the *Gyants* [h] in the firſt age, & thoſe ſonnes of *Anak*, *Numb.* 13. 33. before whom the valiant *Hebrewes* were but as *Graſhoppers*. Even ſo the moſt aged *Adam*, or venerable *Methuſhelah* [i], whoſe ſingular temper, and ages, are *unreachable* by their degenerous poſteritie, are not ſo much, as the *Center* to the whole Circumference of heaven, or as a *Piſmire*, a little Creature, *Prov.* 30. 24, 25. to the great *Behemoth*, *Iob* 40. 10 [k]. even

(d) Pſal. 90. 4. *Mille tuis oculis annorum eſt tempus ut una Heſternæ lucis non reditura dies.* Frider. Widebramus. *Tempus annorum tibi mille, lucis Inſtar heſternæ fluidiq; puncti, Nulla decurſus, quod ubi receſſit, Signa reliquit.* Georg. Buchanan.

(e) Eccluſ. 18. 7, 8, 9.

(f) 2 Pet. 3. 8.

(g) Plin. Nat. Hiſt. lib. 7. cap. 2.

(h) Gen. 6. 4. *Nephilim nominantur qui & corpore robuſto præditi, & ſtaturæ proceritate formidabiles erant aliis.* Pezel. in loc.

(i) Gen. 5. 27. *vixit 969. annos.*

(k) *Plerique tam noſtrorum, quam Hæbreorum Elephantem eſſe exiſtimant, a mole corporis, qua cæteras quadrupides ſuperat. Pluraliter effertur ad ingentem belluam ſignificandam.* Sanct. Pagnin. in Rad.

even a very *nothing* before the Lord.

Reason 1. Nor is it unequall with God to shortē our life on earth, who whiles it was in our own hands in *Paradise*, wth willing in-advertēce betrayed it into the hands of death [l]. Before *Adam* left the *water of life*, and fell into the *fire* [m] *of transgression*, our life had no knowne limit, the *bounds* of our existence were without *revealed bounds* [n]: but seeing we broake the yoake of obedience from our necks, and exceeded the limits of our commission, it is just with God [o] to tedder us short in this *grasse-plot*, who broke into the *Corne* being at libertie, and make *our age nothing in comparison of himselfe*, who ambitiously sought to free our selves from our *dependency* upon him, and give *checke mate* unto him.

(l) *Mors a morsu.* Isiodor. Orig. l. 11. c. 2. Rom. 5. 12. *Mali morsus, mortem intulit malam.*

(m) 2 Esdras 7. 7, 8, 9.

(n) *Mensurabiles. Quos ego mea culpa mihi mensurabiles feci, cum essent à te dati sine mensura.* Remigius in loc.

(o) *Vt ibi ultrix pœna sæviat, ubi pœnalis reatus exarserat.* Chrysol. de Prodigo. ser. 1. *Ad talem finem semper voracitas tendit, ad talem pervenit terminum fugienda voluptatis effusio.* Idem. ibid.

2. Yet *mercy* is not to be exeluded, which as it is ever great to the Saints, so herein aboundant, that their dayes are shortened, *Matth.* 24. 22 [p]. for seeing the *Bush* is ever in the fire, the *Arke* tossed upon the billowes, *Iacob* ever watching his Lambes in heate and cold, the Church in affliction, if *length of daies* were added to *heapes of sorrowes*, perpetuity unto misery, *We were of all men most miserable*, 1 Cor. 15. 19. But now the fire shall bee quenched, the waters be dryed up, the *Arke* finde a resting place, *Iacob* returne home, the *rod* takē from the back of the righteous [q], lest they

(p) *Dies abbreviarentur hoc est locum (sc. Hierusalem) deletum iri, ut innotescat leges Mosaicas abrogatas esse, ac Messiam exhibitum.* Magd. Cent. 1 lib. 1. c. 4.

(q) *Vita brevis ne peccatum cresceret.* S. Ambros. in loc.

they be moved to impatience. He gives not light to him that is in misery; thus hee gives the *grave to them who dig for death, and exceedingly rejoyce to finde it*, Iob 3.20.

3. Hereby we are invited to flye from the love and *league* of this life, which flees so fast from us, to goe out of *Hiericho*, and fixe our keene affections upon the matchlesse treasures stored in the cælestiall *Hierusalem* [r]: For which very end this *Psalme* was composed [s], to give *instruction* not to rest in the way or meanes, or blessings of this *abbreviated* life, but to trust in the everliving GOD, the fountaine of all happinesse. Give mee *O Lord*, to long for those dayes which *are*, that in assurance thereof I may willingly undergoe any thing in these dayes which *are not* [t].

Vse 1. Is mans life so short? and as a *thing of naught* [u]? then are they involved in an errour, who make account it is mans *chiefest happinesse* [x]. Life is very sweet and deare unto us; *Skin for skin, yea all that a man hath will hee give for his life*, Iob 2.4. but there is a *better life* which is dearer, and *Christ* is dearest of all unto us, for whom Saint *Paul* was ready not only to be *bound, but also to dye at Hierusalem for the name of the Lord Iesus*, Acts 21.13. It is requisite that mans *chiefest good* should bee *proportionable* unto the condition of his soule, which is *immortall*, and not *vaine*, fraile, short, & *vanishing* like the body the

(r) Col. 3.1,2,3.
Disce mori, sursum quisquis sapis erige vultus,
In patriam, terras despice, disce mori.
Henricus Decimator.

(s) Bellarm. in loc.

(t) Remigius in loc.
Dies qui sunt, & qui non sunt.
Fac tuæ fructu bonitatis aucti,
Gaudio tandem satiemur: ægris
Liberi ut curis reliquos agamus, suaviter annos.
Buchan. Ps. 90.
οὐκ ἐστὶν ὑφισταμένη, ἄλλα φαινομένη: *fallax fœlicitas, est ipsa maior infœlicitas.* Schnep. in loc.
Vmbra vitæ, & fœlicitas umbræ non est fœlicitas, sed imago & umbra fœlicitatis. Camillus Puls. in loc.

(u) *Vitæ periodus minimæ apud te est æstimationis.* Pellican. in loc.

(x) Polan. Synt. lib. 1. c. 5.

body which is corruptible. *Cato*, *Brutus*, and many others of the very heathen Sages, esteeming life as other *Neutrals*, which neither much furthered [y], nor hindered their fœlicity, have preferred the imaginary joyes of their *Elysian fields*, before the pleasures of this life; and to hasten their possession of that *aëreall inheritance*, have craved, and used, the forbidden and rough remedie of a violent death. *The wisest man hated life*, Eccles. 2. 17. *but sought the chiefest good; nor would hee have praised the dead more than the living, or extolled him as better than both*, which hath not yet beene: Eccles. 4. 2, 3 [z]. if to live on earth were our best being. In vaine were Saint *Pauls* desire of dissolution, if to dye, and live with Christ were not the *best of all*, Phil. 1. 23.

(y) Ἀδιάφορα δέ, ὅσα μήτε ὠφελεῖ μήτε βλάπτει. ὅιον ζωὴ, ὑγιεία, ἡδονὴ. Zeno Laert. lib. 7. *in ejus vita.*

(z) *Optimum non nasci, aut ubi natus fis, quam ocyssimè aboleri.* Proverb.

2. Secondly, this strips the *Atheist* naked, that his madnesse may be evident to all men, who from the brevitie of mans life concludes and assumes a libertie to live as hee list unto the day of death [a]; an infection which overspred all ages. *The Lord called his people to weeping and mourning, but behold joy and gladnesse*; the reason wherof was without reasō & religion, *To morrow we shall die*, Isa. 22. 12, 13, 14. *Conscience* saith *weepe*, pray, make thy peace with God. *Custome* saith, no, slay Oxen, kill sheepe, eate flesh, drinke wine; *Let us eate and drinke for to morrow we shall die* [b]. Iniquity not to be *purged away*; as it began in

(a) *Vivendum ut lubeat, quam opinionem iniquissimam satis argutè refutat.* Theophilus lib. 3. contr. Autolycum.

(b) *Sic faciunt, qui de futura vita nō cogitant.* Marian. in loc.

the time of the *Prophets*, ſo it continued unto the dayes of the *Apoſtles*. The *Corinthians* were ſicke of the ſame diſeaſe, *Let us eate and drinke, for to morrow wee ſhall dye* [c]. But the inference againſt theſe *Taverne-Epicures* is as bitter as certaine. Theſe plauſible allurements *deceived themſelves* and others; their converſation was *corrupt*, they ſnorted in ſinne, they *knew not God*, ſhame covered them as a garment. *Philo Iudaus* [d] fully opens the cogitations and practices of theſe more than *Indian monſters*. *Our life* (ſay they) *is ſhort, our time is as a ſhadow that paſſeth away, come therefore, let us injoy the pleaſures that are preſent. Thus they take care for nothing, ſave their backe, belly, and luſt. Let us fill our ſelves with coſtly wine and oyntments.* There's their *ebrietie and gluttonie*. *Let us crowne our ſelves with Roſe buds.* There's their *pride*. *Let us all be partakers of our wantonneſſe.* Theres their *luxurie*. *Let us leave ſome token of our pleaſure in every place.* Here's their *Atheiſme and Apoſtaſie*. *Let us oppreſſe the righteous.* Heres the *fulneſſe* and *ripeneſſe* of their *iniquitie*. It is not enough for them to *taſte* the wine, and drinke of the beſt, but they muſt *glut* and *fill* themſelves with it: nor onely ſo, but *leave ſome ſignes* behinde them; yea in *every place* where they come, of their *pride, uncleanneſſe, drunkenneſſe*. Nor was their frenſie ſtinted here, but they proſecuted all ſorts of men, young and old [e], eſpecially *perſecuted* the

(c) 1 Cor. 15. 32. Φαγῶμεν καὶ πίωμεν, αὔριον γὰρ ἀποθνήσκομεν. Anacreon. Mors me manet, merum bibamus, &c.

(d) Wiſd. 2. 1, 2, &c. Liber ſapientiæ non à Salomone, ſed à Philone Iudæo græcè ſcriptus putatur, nomine ac titulo Salomonis. Buchol. Cronolog. Anno 2931. Page 465.

(e) Magna fuit quondam, hominis reverentia cani, Inq; ſuo pretio ruga ſenilis erat. Levit. 9. 32.

the righteous man[f], because hee would not *run into the same excesse of riot with themselves.* Whosoever called *Abba, Father,* they hated him worse than *Cain* his *brother.*

Were these the preparations unto a sudden ensuing death? *O men! O manners!* Yet the Gallants of these dayes fill their mouths with the same song: *Come, we will fill our selves with strong drinke, and to morrow shall be as this day, and much more abundant, Esay* 56.12. Thus they weary themselves in the way of wickednesse, shew no token of vertue, but are consumed in their abominations[g]. *Wisd.* 5. 7, 13. They passe their time in *jollity*[h], and suddenly goe downe to the grave.

3 Thirdly, nor is their folly much inferiour, who put the day which is at their heeles, farr from them, making a *covenant with hell and the grave*[i]. *Esa.* 28. 15. As though the rich mans coate of male were impenetrable by the darts of death. The Story runnes[k], How on a time the young men of *Iónia*[l] standing by the River side, where the *Milesian fishermen* had newly cast in their net, bought of them their first *draught.* It so fell out, when they drew their net to shore, that besides a multitude of fish, they had inclosed *a golden Table*[m], Trevet, or Caldron[n], which *Hélena* by command of the *Oracle,* had formerly let fall in that place, as shee sailed for *Troy.* The buyers maintained, the unexpected purchase

(f) *Nec mortem horremus, nec Divum parcimus ulli.* Virgil Ænæad. lib. 10. *Blanda vide quæ sint, perversi gaudia mũdi Bella movetq́ pijs, impia turba viris.* Holcot. in cap. 2. Sap.

(g) *Quid lætare miser peccati nulla voluptas? Gaudia plus Aloës, quam tua mellis habent.* Iob 20.5. Idem cap. 5. Sapient.

(h) εὐφραίνου. Luk. 12. 19.

(i) *En acumen sapientum mundi, qui cum ærumnis pateant, se tamen latere, & in tuto esse arbitrantur.* Calv. *Lucinianos aggreditur, qui suum sapere, nonnisi in prophano Dei contemptu locant.* Calvin. in loc. Is.

(k) Plutarch in vita Solonis.

(l) Laertius in vita Thaletis. lib. 1.

(m) Τρίποδα λέβητα ἐν δελφοῖς. Suidas in τρίπους.

(n) Natal. Com. lib. 4. c. 10.

of Fortune was a part of their bargaine, which they required. The *Sellers* would part with nothing more than their *fish*. This contention grown exceeding hot, it was concluded that both sides should rest satisfied in *Apollo's arbitration*, unto whom they sent. The *Delphian Oracle* having given it to the *wisest* man living [o], they sent it first to *Thales*, who was counted the wisest man of *Greece*: hee would not accept of it, but sent it to *Byas*: he returned it to a third: he sent it to a fourth: & at last it was remitted to *Solon*, who knowing *Apollo* to bee the wisest, presented him wth it as an Altar to their God [p]. Such was the modestie of those *Heathens*, who in giving honor went one before another [q]. *But they are dead*, and I will apply their story to *Death*; which when it knockes at the gate of the *poore man*, he will not admit it, but sends it to the *rich*: when it calls upon him, hee sends it to the *Academian*: when it comes there, he postes it away to the *Citizen*: hee lookes bigge upon it, and bids it hie to the *Court*: the *Page* drawes his weapon and points it to his *Lord*: the Lord bids it avaunt, and lodge with his *Groomes*: they dispatch it backe againe unto the *Country Coridon*: and hee conjures it to returne empty handed from whence it came to *hell*. So that in fine, no man in health, in ease, and prosperitie, will give entertainment to *pale-fac'd Death* [r].

(o) Τίς σοφίῃ πάντων πρῶτος; τούτου τρίποδ' αὐδῶ. Diog. Laert. in vit. Thal. Detur digniori.

(p) ὁδὲ ἔφη σοφία πρῶτον εἶναι τὸν Θεὸν, καὶ ἀπέστειλεν εἰς Δελφοὺς. Laert. Ibid.

(q) Rom. 12. 10.

(r) *Quotidie morimur, quotidie immutamur, & tamen æternos nos esse credimus.* S. Hyeronym.

In

In honours, riches, pleasures, profits, and contentments, every man would be the *first person*, all strive for the *golden Apple*, every one hopes to draw the *greatest lot*; puts out his hand, surveyes his owne *excellencies*, and thinkes hee deserves the *best*: but in parting with life, liberty, and the world, every one desires to be the *third person*, come on in the *Reere*, and be the *last man* borne. When the *Axe* is laid to the root of the tree, to cut downe the florishing branches of a *well rooted* life, every man will stand it out to the very *last stroke*. And howsoever wee are all encompassed with *mortality*, such is our blindnesse and securitie, none thinkes he shall *shortly die* [s]. The *childe*, who is a *bud*, presumes hee shall live to *blossome*. The *Youth* questions not his life, till he be *ripe fruit*, or in flower: the *old man*, though his flower shedd and fade, hopes he shall renew his youth as the *Eagle*, and though he be bed-rid, yet he hopes hee shall see another new yeare. Yet the *passing-bell* is alwayes tolling in our eares, our friends from all corners are brought to the grave: And as man abuseth all creatures, so they are all armed against him, to bring him to his *long home*. Some are *drowned* in the water, as the old world [t], and king *Pharaoh* [u]: others consumed in the *fire*, w[th] *Sodome* [x], *Nadab* and *Abihu* [y], with the men of *Sichem* [z]: some are swallowed up alive in the *earth* [a]:

(s) *Nullus putat se citò moriturum, sed puer putat se ad juventutem perventurum, juvenis ad virilem, vir ad senectam, senex ad ætatem decrepitam, & cum in eo est, non putat eo anno se moriturum.* S. Aug.

Forma, genus, mores, sapientia, vis & honores,
Non retinent hominem, quin redit in cinerem. Ps. 49. 7.

Mixta Senum, ac Iuvenum densantur funera Ideo τέλος ὁρᾶν. *Vulgò. Vltima semper expectanda dies homini est.* Ovid. Metamor. 3. Ecclus. 7. 36.

Eodem fine Ægyptij σκελετὸν. i. *Cadaver hominis exciccatum, vixq; ossibus hærens in convivijs circumferebant, & singulis ex ordine intuendum ostentabant.* Plutarch, in convivio 7. Sapient.

(t) Gen. 7. 21.
(v) Exod. 14. 28.
(x) Gen. 19. 24.
(y) Levit. 10. 2.
(z) Iudges 9. 49.
(a) Numb. 16. 32.

and others overthrowne by the very *Starres*, which in *their courses fight against Sisera* and his hoſt[b]: ſome are overwhelmed with their *houſes*, like *Iobs* children [c], *Sampſon*, and the drunken *Philiſtins* [d], with *eighteene*, whoſe bruiſed bodies were buryed under the ruinous tower of *Siloam*[e]: others torne in pieces with wilde beaſts, as the ſcoffing boyes of *Bethel*, and the good Prophet [f]: ſome ſtoned to death, as *Achan* [h]: others hanged with *Haman* [i]: others ſlaine by their acquaintãce by force or fraud, as *Abner* [k]: others ſmitten by *Angels*, as *Herod* [l]: others by the *Plague* [m]: others by the immediate hand of *God* [n]: and finally, others are taken from us, by *faire*, eaven, and *naturall* deaths upon their beds, we help to bury them, mourne for them, yet none of us doe beleeve that our turne is *next at hand* [o].

(b) Iudges 5.20.
(c) Iob 1.19.
(d) Iudg.16.30.
(e) Luke 13.4.
(f) 2 King.2.24.
Turpe pecus mutilum, turpis ſine gramine campus; Et ſine fronde frutex, & ſine crine caput. Ovid.de Arte Amand. lib.3.
Focus amarulentus.
(g) 1 Kings 13.24.
(h) Numb.15.35.
(i) Heſter.7.10.
(k) 2 Sam.3.27.
(l) Acts 12.23.
(m) 2 Sam.24.15.
(n) Act.5.5,10.

(o) *Quem mihi dabis, qui intelligat ſe quotidie mori?* Sen.Epiſt. lib.1.Epiſt.1.

4 Yet is their diſcontent and *murmuring* inſufferable, who ſo farre *under-value* this life, becauſe it is ſhort, as they deeme it not worth acceptance and *thankes* [p]: filling the earth with exclamations againſt God [q], that hee hath given length of dayes to the *Hart*, and other creatures, but abridged man of long life, the *crowne* of all other favours, if it be crowned with the *feare* of the Lord [r]. *Who is this that darkeneth the counſell by words without knowledge?* Are not *length of dayes in Wiſdomes right hand*, and *in her left, riches & glory?*

(p) *Vitam nemo acciperet ſi daretur ſcientibus.* Lege Charron. de Sap.cap.35. Ἦ ῥ' ἄρα τῶν δυοῖν ἑνὸς ἄμφοιν, ἢ τὸ γενέσθαι, Μηδέποτ', ἢ τὸ θανεῖν αὐτίκα πικτόμεθον. Græcum Epigram.
(q) Theophraſtus Ciceronis Tuſcul. Quæſt.lib.3.
(r) Pro.16.31.

Pro.

Prov. 3. 16. The *Philosopher* acknowledgeth mans life to equall the most durable creature in length except the *Elephant* [r], and produceth examples of brevitie of life in other creatures, parallel to ours how short soever [s]. Nor is our life so short in it selfe, as wee doe make it by our great *wickednesse*, while wee *redeeme it not*, but rather spend it profusely in idlenesse, impietie, and unnecessary curiositie. Doe what wee can, some time *falls by us*, as some water runnes by the mill: another part is *stollen away* ere we be aware: a third portion wee *trifle away* in vaine pleasures: little is bestowed upon *God*, upon our *soules*, upon our *vocations*: and the major part, but the worst of all, is imployed in the actuating of that which ends in *shame*, and *repentance* [u]: so that to complaine of Gods bounty is most unjust, when our owne impietie is in the fault. Be not sollicitous for the shortnesse of thy life, but use it as an inducement to live wel: & to walk wth God, to make thy *Election sure & certain whiles it is called to day*. The benefit of life is not in the *length*, but in the pious *use*; hee sometimes lives the *least* that lives the *longest* [x]: *When thou goest out*, say to thy selfe, perhaps I shall never *returne* home alive; when thou risest from thy bed, perhaps I shal never sleepe more; when thou lyest downe to rest, perhaps I shall never wake more [y]: this will adde *winges* to thy desires to bestow thy

(r) Aristot. lib. 5. de gen. Animal. c. 10.

(s) *Ait bestiolas quasdam nasci quæ unam diem vivant, ex his hora octava quæ mortua est, provecta ætate mortua est, quæ vero occidente sole decrepita.* Aristot. lib. 5 de natura Animalium cap. 19. refert. M. T. C. Tuscul. quæst. lib. 1.

(u) Sen. Epist. lib. 1. epist. 1. *Non parum habemus temporis, sed multum perdidimus. Infinita est velocitas temporis, &c.* Sen. epist. lib. 6. epist. 50.

(x) *Doce, non esse positum bonum vitæ in spacio ejus, sed in usu, posse fieri, ut qui diu vixit, parùm vixerit.* Sen. ibid.

(y) *Dic mihi dormiture, potes non expergisci, dic experrecto, potes non dormire amplius, dic exeunti, potes non reverti, dic redeunti, potes non exire. Punctum est quod vivimus & adhuc puncto minus.* Sen. ibid.

thy time well, whiles the *lampe* burnes, *to remember thy Creator in thy nonage*, whose mercy crownes us with old age. For as it was *an abomination unto the Lord to bring an offering with a blemish* [z], when they had a better in the flocke; so is that man hatefull to GOD [a], who devotes his youth to the *Devill*, and the filthy dregs of his dotage onely to the LORD.

(z) Deut. 17. 1.
(a) *Maledictus omnis, qui fragrantissimum vernantis juventutis florem Diabolo, fœtidas verò decrepitæ senectutis fœces Deo consecrat.* S. August.

2. *Vse of instruction.* 1. Now it will be very profitable unto us to survey the monstrous and ougly shape of *sinne*, which here begins to shew its head as the true cause of this *great shortnesse* of mans life [b]. *Philosophie* confesseth, and deploreth this *Vanity* and *Brevity* [c], but neither declares the principall efficient cause, nor propounds the *remedy*, but driving her children into the snare of despaire, there leaves them intangled; but *Theology* discovers the root to be *sinne*, the remedy *Christ*, *God* the *Physitian*, and a sanctified soule the *Patient*. *O Ancient of dayes!* how hast thou made his dayes but an *handbreadth*, who is *Lord of all the workes of thy hands?* Him that was *little lesse than the Angels*, to be *Nothing before thee* [d]? Whom thou *crownedst with worship and glorie*, to become *Vanitie?* Behold *O man*, be it spoken to thee; If thy *dayes* bee shortned, impute it to the worke of thy own hands; If thy *age* be nothing before me, it is thy *rage* and rebellion against me; If thou be

(b) Fabrit. in loc.
(c) Tileman. Heshusius in loc.

(d) *Confer nostram longissimam ætatem cum æternitate, in eadem propemodum brevitate, qua illæ bestiolæ (sc. quæ bemerobioi) reperiemur.* M. T. Cicero. in Tusculan. quæst. lib. 1.

be transformed into *vanitie*, thereby thou art convicted, that thou haſt imbraced vanitie. Sinne is a great ſhortner or *epitomizer* of all things, it keepes many bleſſings from us: It ſhortens *wealth* [c], confines *libertie* [f], impeacheth *health* [g], abbreviateth *life: The dayes of his youth haſt thou ſhortned, Pſalm.* 89. 45. It breeds *a cutting off of our dayes, Iſa.* 38. 12. and *moneths* [h]. *The bloody and deceitfull men ſhall not live out halfe their daies. Pſal.* 55. 23. *The feare of the Lord increaſeth the dayes, but the yeeres of the wicked ſhall be diminiſhed. Pro.* 10. 27 *Are not his daies determined. The number of his moneths are with thee. Thou haſt appointed his bounds, which he cannot paſſe. Iob* 14. 5. There is a *naturall Land-marke*, or pillar of life, unto the uttermoſt period and point whereof our naturall ſtrength and vigor would carry us [i], thither divine Clemencie convayed faithfull *Abraham*, who dyed in a good old age, *an old man, and full of yeares*, Gen. 25. 8. But the *ſupernaturall hand of heaven* [k] hath abridged impietie of ſo ample a ſcope, meaſured the ſinners life with a *ſhorter line*, and more ſparing hand. *His branch ſhall not be greene* long together, but ſhall be *cut off before his day, Iob* 15. 32 [l]. Gods *patience* may long magnifie it ſelfe, *yet the ſinner ſhall not prolong his dayes, which are as a ſhadow, becauſe hee feared not before God, Eccles* 8. 13. Nor is that *life*, which is *turbulent*, and *accurſed*; and in the midſt of all his

(c) Pro. 6. 26.
(f) 2 Chron. 23. 10, 11.
(g) Iohn 5. 14. Pſal. 38. 3, 4, 7, 8, 10. 39. 11.
(h) Iob 21, 21.

(i) *Eſt terminus vitæ duplex.* 1. *Naturalis, quem aliquis viribus naturalibus attingere poſſit.* 2. *Supernaturalis ſeu divinitus decretus, qui non ſemper cum naturali congruit.* Piſcat. in Pſ. 55. 23.

(k) *A prima die pendet extrema, in ortu ſanxiſti quantum quiſq; victurus eſſet.* Marianus in Iob 14. 5.

(l) *In non die ſuo, i. ante diem ſuum, ad quem per naturam juxta hominum opinionem pervenire poterat.* q d. *morte immatura prævenietur, vel gladio, vel morbo, vel aliqua alia cauſa violenta morte non ſua interibit.* Mercer in loc.

desires, mischiefe, carnall resolutions, and solaces, hee is sent for by Damnations *Pursevant*, in the midst of his dayes[m]. Thus perished lascivious *Zimry*[n], thus the *Wantonists* of the primitive age[o], thus the *roaring Combatants* of this age: and thus have fallen the prophane *Onans* and sinners of all ages[p]. Against which *David* prayes, *Lord, take mee not away in the midst of my dayes. Ps.* 102. 24.

Secondly, this may be sufficient to teach us (if we will beleeve) that mans life is short. The voyce cryes *All flesh is grasse, and all the goodlinesse thereof is as the flower of the field. Isay* 40. 6. *The grasse withereth, the flower fadeth, because the spirit of the Lord blowes upon it.* Such as are enamored with the painted face of a delectable life, and measure the length of their *Pilgrimage*, by the *Pole* of their owne endles desires, will not beleeve this Propheticall voyce, enrolled and subscribed unto as canonicall[r]. The Sun, Moon, and Stars have out-lasted many generations, & yet continue in the nonage and full strength of their *motions, influences*, and *operations*[s] unto this moment. The Earth like *Endymion*[t], hath securely snorted this many thousand yeeres upon her *ancient columnes*. The *Ocean* keepes his aged *course* and *recourse*. Many of the creatures are celebrated for incredible perpetuitie, onely man is *as water spilt on the ground*[u], hee *must needs dye*, and *cannot bee gathered*

(m) *In medio cursu impiorum conatuum, imperfectis adhuc machinis.* Luke 12.20.
Exiguo vivat, vesanus tempore sospes:
Quiq; Deum sperait, sic velut umbra cadat.
Maxian. in Eccles 8.13.
(n) Numb. 25.14.
(o) Gen. 6.4,5.
(p) Gen. 38.9,10.
(q) *Abripimur celeri, velut acta sagitta volatu;*
Et nihil est multos, vivere posse dies.
Erasm. Mich. Lætus in obitum August. Imperatoris.

(r) Gen. 47.9.
Iames 1.10.
1 Pet. 1.24.

(s) *Perlege lectissimum librum de divina providentia.* Per Doct. Hac. Oxonienſ.
(t) *Endymion vero, si fabulas audire volumus, nescio quando in Latmo obdormivit, nondum ut opinor experrectus.* M. T. Cicero lib. 1. Tusc. qu.
(u) 2 Sam. 14. 14.

thered up againe. For as one wave of the Sea drives forward another unto the shore, and one *graine of sand* swiftly runnes after another till the Glasse bee out[x]: Even so, one man postes it after another to the *grave*, and none can stay them. A lesson seldome learned, or seldome well remembred but in *adversitie*[y], and the soonest forgotten in the sunshine of *prosperitie*. Because they have no changes, therefore *they feare not God*, *Psal.* 55. 19.

The *character* of our short life is engraven in every mans face, but most clearely in our owne, and facill to reade: and as the body of the Sunne, and face of the Moone are better discerned and viewed by the eye, in the *Eclipse*, when as the *Pagans* thinke she is in travell and affliction[z]: so, men are never more apprehensive of their owne *frailtie*, then when the yoke of affliction is upon their necke. King *Hezekiah* said, his *age was departed from him as a shepheards tent*. But when was this spoken? When hee had *beene sicke, in the cutting off of his dayes*. *Isay* 38.9. 12. As when the Sunne hath climbed up by severall degrees unto the *Zenith* just over our heads, the shadow is then the shortest: so in the *full height* of our prosperitie, our observation of mortalitie is the least. In health, *God speaketh once or twice, yet man perceives it not, then he openeth the eares of men, when hee chastiseth him with pain upō his bed, & the multitude of his bones with strong*

(x)—*Nihil est toto quod perstet in orbe,*
Cuncta fluunt,—
Non secus ac flumen; nec enim consistere flumen,
Nec levis hora potest, sed ut unda pellitur unde,
Urgeturq; eadem, veniens, urgetq; priorem,
Tempora sic fugiunt pariter, pariterq; sequuntur.
Ovid. Metamorph. lib. 15.

Festinat enim decurrere vēlox,—
Flosculus angustæ, miseræq; brevissima vitæ,
Portio, &c. —
Iuvenal. Satyr. 9.

(y) Calvin. in loc.
Rabbini tradunt Davidem ægro tantem hunc Psalmum composuisse.
Bell in loc.
Davidica intelligit, quæ Davidica patitur.
Tilem. Hesshuius in loc.

(z) *Romani, æris tinnitu lumen revocantibus, igneisq; multos, & faces, et tædas in cœlum protendentibus, &c.*
Plutach. in vita Pauli Æmilij.

ſtrong paine. Iob 33.14, 19. As the *Palme trees* ſpread the broader by being preſſed downe[a]: ſo, the more the *left hand* of Gods juſtice doth weigh downe the members of the body, by his fatherly viſitations, the *right hand* of his Mercy doth more elevate the faculties of the ſanctified ſoule to the meditation of mans frailtie and infirmitie. He *enlargeth their hearts in diſtreſſe. Pſal.* 4. 1. Our life is a *Race*, and what ſhorter then a race? yet the runners being naturally ſhort-winded, are ſoone out of breath. The *Prologue* of life is the firſt *Scæne* of our death [b], for *our dayes upon earth are but a ſhadow, Iob* 8.9.

(a) *Nititur in pondus palma & conſurgit in altum;*
Quo magè & premitur, hoc magè tollit onus.
Alciat. Embl.
Sempiterna foliorum Coma virent. Plin. Hiſt. lib. 16. c. 19.

Thirdly, the meditation of this *mortalitie* ſhould accelerate our ſound *Repentance* [c]: *Make no long tarrying to turne unto the Lord, & put not off from day to day: for ſuddenly ſhall the wrath of the Lord breake forth, and in thy ſecuritie thou ſhalt be deſtroyed, and thou ſhalt periſh in the time of vengeance. Eccluſ.* 5. 7. *Repentance* is like the *wheele* in the hand of the vertuous woman [d], which ſpinnes out the eaven thred of life unto the *juſt length*: but *Impenitencie* reſembles the over-weightie *Spindle*, which breakes the thred in ſunder, be it never ſo fine.

(b) *Vitæ principium, mortis exordium eſt.* S. Ambroſ. lib. 2. de vocat. gent. cap. 8. *Finiſq; ab origine pendet.*

(c) *Incertum eſt quam longa noſtrum cujuſq; vita futura eſt: conſulere vivi ac proſpicere debemus.* Cicero Orat. 6. in Verrem.

(d) Pro. 31. 10, 19.

When man turnes his backe of the *Law* by tranſgreſſion, then the Lord *hides his face*, the *ſinner is troubled, hee dies, and returnes to duſt, Pſal.* 104. 29. Remember of what ſhort time thou

thou art [e], and the *Lord* of time, that in due time thou maiest repent. That *one thing necessarie* for all men is [f], to *agree with the adversary quickly, when thou art in the way, with him: leſt at any time the adverſary deliver thee to the Iudge, and the Iudge deliver thee to the Officer, and thou be caſt into priſon, Mat.* 5.25 [g]. Paſſe ſentence on thy ſelfe, leſt divine ſentence paſſe againſt thee [h]. Hee that walkes in his *innocencie* is not bound to pay the intereſt of *repentance* [i]: But ſeeing every *ſonne of man* (except the *Sonne of God,*) hath plaid the unfaithfull ſervant, abuſed the *talent of Time*, and profered grace, runne very deepe upon the ſcoare of Gods patience, taken his poore creditor by the throat, unmindfull of his Lords abundant Clemencie, it behooves all men with *bended knees and hearts*, with wringing hands, and watry eyes, proſtrate before the throne of Grace, to cry [k] *Have mercy upon me O God, according to thy loving kindneſſe: according to the multitude of thy tender mercies, blot out my tranſgreſſions*, Pſalm. 51. 1. *Remember not the ſinnes of my youth, nor my tranſgreſſions* [l], *according to thy mercy remember thou me for thy goodneſſe ſake O Lord*, Pſalm. 25. 7. Diſſemble not with God, crave not a cleane, penitent, and broken heart, as *fearing* to bee heard *too ſoone* [m], having more ſtomacke to adhære to thy *beloved ſinnes*, then to bee *reconciled* to thy God: But rather now, when

(e) Pſal. 89. 47.

(f) Luke 10. 42.

(g) *Cogentur minimi quadrantem ſolvere nummi,*
Nemo pedem removet quo ſua culpa trahit.
Fortunat. lib. 4.
Premit inſontes debita ſceleri noxia pœna. Boet. lib. 1. de conſolat. Philoſop.

(h) *Currat pœnitentia, ſententia ne præcurrat, nos ſibi redire deſiderat, non perire.* Chryſol. de divo Iohan. Bapt. ſerm. 167.

(i) *Qui innocentiæ creditum ſervat, pœnitentiæ non ſolvit uſuram.* Idem ibid.

(k) *Ferat, ferat, amaram pœnitentiæ curam, qui ſervare debitam noluit ſanitatem.* Idem. ibid.

(l) *Et fortaſſe delicta juventutis ad fervorem retulit carnis, ignorantiæ ad verborum prolapſionem.* S. Ambroſ.

(m) *At ego adoleſcens miſer valde petieram caſtitatem, & dixeram da mihi caſtitatem, & continentiam, ſed noli modo, timebam enim ne me citò exaudires, & citò ſanares à morbo concupiſcentiæ, quam malebam expleri quam extingui.* S. Aug. Confeſſionum lib. 8. cap. 7.

the *Cocke* of mercie, admonition, and remembrance crowes, goe out of thy ſelfe, and *weepe bitterly*. Say no more, *anon, anon*, to *morrow*, to morrow I will become a new man [n]. How long haſt thou ſaid already, *To morrow?* why not *To day?* why not, *even now?* at this very inſtant, doſt thou put a period to thy wickednesse [o]? Thou canſt lay no further claime to any part of ſwift Time, then to the *preſent day*; nor in the day, but onely to the *preſent houre*; nor in the houre, but to the *firſt quarter*; nor therein to any minute, but the *firſt*: Time is not given us by *handfulls*, but by *handbreadths* [p], to admoniſh thee to flee by ſpeedy repentance, upon the wings of every *vaniſhing moment* unto thy God, as the Mariner is caried with the winde and headdy tyde into the deſired haven. He ſhall not ſee God with joy at the *right hand of his father*, who beholds him not on earth with *teares* in his eyes. Nor will hee finde repentance to morrow [q], that ſeekes it not to day. It is a *ſhower* of grace that falls from heaven, not *water* to be drawne out of every pit.

The more the Sunne declines to the *Weſt*, the leſſe we feele the heat thereof, as it ſets, the aire cooleth: ſo the neerer the *unregenerate* man drawes to his grave, the more his heart *freezeth*, the beames of grace have leſſe force and power upon it. The more the *Oke* ſpreadeth his rootes in the earth, the harder it is to

(n) *Ecce modo fiat, modo fiat.* Idem. cap. 11.

(o) *Quamdiu, quamdiu, cras & cras? quare non modo? quare non hac hora finis turpitudinis mee?* Idem cap. 12. *Deo ſervire ſtatui, & hoc ex hora hac, in hoc loco aggredior.* Politianus de Antonio. idem cap. 6.

(p) *Dat nobis de palmo in palmum.* Loryn. in loc.

(q) *Non orietur ei ſol gloriæ, cui ſol juſtitiæ ortus non fuerit, nec illuceſcet ei dies craſtina cui non luxerit hodierna.* S. Bern.
Sed mora damnoſa eſt, nec res dubitare remittit,
Dum ſupereſt aliquid cuncti coeamus ad arma. Ovid. Metamor. lib. 11.

to plucke it up: And when ſinne is *radicated* in the heart through long continuance, and *incorporated*, it cannot in a few houres, by an ordinary ſtrength, with a few words (as charmes) bee digged out: wherefore *Repent now* whilſt there is place for mercy, leſt with prophane *Eſau*, thou ſeeke a bleſſing hereafter with *teares*, yet canſt finde no place for repentance. *Heb.* 12.17.

Fourthly, from the ſame root ſprings another branch, bearing the bitter-ſweet fruit of *ſelfe-deniall*. What weapons ſo ſharp and mightie through God, to the pulling downe of *ſtrong holds* of ſinne within us [r], as the due conſideration of the *brevitie* of mans life [ſ]? What pleaſure doth hee take in the world, that is ready to expire his laſt breath? And what ſong can hee ſing to ſolace his ſoule in the bewitching pleaſures of this life, becauſe hee hath *goods enough* laid up for *many yeares*, when hee knowes hee hath not *many yeares* laid up for his *goods* [t]. *But this I ſay, Brethren, the time is ſhort, it remaineth, that both they that have wives be as though they had none: and they that weepe, as though they wept not; and they that rejoyce, as though they rejoyced not: and they that buy, as though they poſſeſſed not: and they that uſe this world, as not abuſing it; for the faſhion of this world paſſeth away,* 1 Corinth. 7. 29,30.31 [u]. This will beate downe that ſtrong bulwarke of pride [x], againſt which God

(r) 2 Cor. 10.4,5.

(ſ) *Vita noſtra longe omnium contractiſſima & breviſſima eſt.* Schnepius in loc.

(t) Luke 12.19.20. *Facile contemnit omnia qui ſe ſemper cogitat moriturum.* S. Hyeron.

(u) *Vtere ſic rebus, tanquam moriturus in hora,*
Et ceu victurus parcere diſce bonis.
Ille ſed eſt ſapiens verè, qui novit utrumq́,
Vtens & parcens ſcit retinere modum. Lucian Selneccerus refert. in loc.
χρῆσθαι δεῖ ταῖς τῶν δυνατῶν φιλίαις, οὐ καταχρῆσθαι.
Syneſius Epiſt. 65.

(x) Hugo Cardinal. in loc.

God hath had ever ſtore of *Ordinance* mounted upon mount *Sion*, from whence they have played upon *Sathan* and his *Squadron*, it being hatefull both to God and man[y]; this frames man to the contempt of the *world*[z], that hee can ſay, *The world is crucified unto me, and I unto the world*, Gal. 6. 14. This maketh way for *death's welcome*, and pulleth out the *ſting* of bitter remembrance and approach[a]. This enlargeth the heart of the *covetous gripe* to diſtribute to the neceſſitie of the *Saints*[b]; This moulds the *cholericke-champion* hunting after blood[c], to *forgiveneſſe*, to *bleſſe them that perſecute*, and *recompence good for evill*[d]. This concenters mens affections, ſo as *love is without diſſimulation*, *Rom.* 12. 9. 10. This is the *ſpurre* of diligence and uprightneſſe in their callings, making him that teacheth to *waite on teaching: him that giveth, to doe it with ſimplicitie: hee that ruleth, with diligence: hee that ſheweth mercy, with chearefulneſſe*, *Rom.* 12. 7, 8. This begets, brings forth, nurſeth and educateth a ſquare reſolution to *eſchew evill*[e], *and cleave to that which is good:* to flie from the baits of ſin, whoſe contentment is *tranſient*, but the ſhame and torment is *eternall*[f]: This *wooes* our deſires to make choiſe rather to have the ſhine of life goe *tenne degrees* forward[g]: then one backeward in the *Diall* of our yeares. This is the *dry Nurſe* that weanes men from the breaſts of this world[h], which

(y) Ecc'us 10.7.
(z) *Ecce ad contemptum rerum humanarum conſiderationem dignum eſt*, Iacob. Ianſon. in loc.
(a) Ecclus. 41. 1, 2, 3.
(b) Rom. 12. 13.
(c) 1 Sam. 25. 32.
(d) Rom. 12. 14.
(e) Rom. 12. 9.
(f) *Antequam peccato terminus detur, delectatio cupiditatis extinguitur, temporale eſt, quod delectat, æternum quod cruciat.* S. Chryſoſt.
(g) Iſay. 38. 8.
(h) Col. 3. 1, 2, 3.

are

are ever in their mouthes, betwixt which they love to lye and ſleepe: it raiſeth their cares higher then *clay*, and preſerves them from ſeeking *great things for themſelves*[i]; from building by oppreſſion and *Biting-Vſury*, loading themſelves with *thicke-clay*, till they ſurfet with heat; fall ſicke of a *gold thirſty-dropſie*, that never ſhall bee quenched, nor with *Potable-gold* on earth, nor with *drops of water* under the earth, *Eccles.* 5.9[k]. How much are we degenerated from the innocency, piety, and practice[l] of our *Progenitors*, who were *long-liv'd*, continued in *health*, enjoyed *riches*, had a *numerous-poſterity*, *triumphed in peace*; yet in this great abundance of all things, the *love* of the Word did *wither* in their hearts; but now the world it ſelfe is *withered*, and our age is even a *vapour that appeareth for a little time, and then vaniſheth away*, Iam.4.14. Yet (ſuch is the change) the world waxeth and *flouriſheth* in our hearts: wee dreame of nothing, but of *buying*, *ſelling*, and getting of gaine; *Death* ſtands at every door, there is *mourning* in every ſtreet; *deſolation* over-runnes all nations, we are *ſmitten* on every hand, filled with *bitterneſſe*, yet ſuch is our *frenſie*, that we are delighted with the taſte of that *Gall*. We hunt after the world, when it flyes from us; we *embrace* it when it ſlides and glides from us: and becauſe wee cannot keepe it from *ſliding*, wee glide away toge-

(i) Ier.45.5.

(k) —*Auro non ſatiatur avarus;*
Nec fruitur partis, pauperis inſtar, eget.
Marian. ſic locum reddidit.

(l) *Vndiq; percutimur, undiq; amaritudine replemur, & tamen cæca mente ejus amaritudines amamus, fugientem ſequimur, labenti inhæremus, & quia labentem tenere non poſſumus, cum ipſo labimur.* Buchol. Cronol. cap. de patrum longævitate ex Greg. Mag. lib.34.cap.1.

ther with it in our *armes* and *breasts* [m]. The *Hart-wolfe* [n] be he never so hungry, and have a prey to eate, yet if hee see another bootie, forsakes the meate in his mouth, and followeth after it. Such a wolfe is in the *heart* of the *covetous-worldling*, who unsatisfied with what he enjoyeth most, greedily hunteth after what he desires, as *Ahab* after *Naboths Vineyard, to make himselfe a Kitchin Garden*, 1 King. 21.2. As nothing can quench the flaming slime of the pond in *Samosaris*, for the *ayre* helpes to feed it, *water* to inflame it, *winde* to kindle it, onely *earth* doth put it out [o]: So nothing can satisfie the terrene cogitations of worldly men, but either the *grave*, or the meditation of their sudden going unto it. The *Horse* is content with his provender, the *Oxe* with his masters crib, the *Dog* after many turnings lyes downe to sleepe, the *Swine* is satisfied with graines to eate, and the mire to wallow in, onely *man* is never satisfied with the world, whereby he proclaimes himselfe to be *worse then the bruit beast that perisheth*, Ps. 49.20. The poisonful *Aconite* is hung up by the *Shepheards* in vessels above the *Panthers* reach, so that by continuall leaping up thereat, in their greedy desire to taste it, the *Panther* straines it selfe, bursts in sunder, and so becomes a *prize* [p]. The *avaritious* man is led with such untempered affections after the pelfe of this world, that by the often *straining*

(m) *Vnus enim status est mundiq; & coporis hujus,*
Quod gerimus, natura eadem sustentat utramq;,
Edita de nihilo crescũt, nihilumq; futura,
Aut titubant morbis, aut tempore victa senescunt.
Hinc quibus æternum spes informatur in ævum;
Omne bonum tenue est quod præsens ingerit ætas. Prudentius.

(n) *Sunt in genere luporum qui Cervarij vocantur. Huic quamvis in fame mandenti, si respexit oblivionem cibi surripere aiunt, digressumq; quærere aliud.* Plin. Nat. Hist. lib. 8. cap. 22.

(o) *In urbe Samosatis stagnum est, emittens limum flagrantem, quam terra tantum restingui docuere experimenta.* Plin. Na. Hist. l. 2 c. 104

(p) *Pantheras perfricata carne aconito, barbari venantur, & feras alias tam avida eorum, ut a pastoribus ex industria in aliquo vase suspensum sit altius, quam ut queat saltu attingere, jaculando se, appetendoq; deficiat, et postremo expiret.* Plin. Nat. Hist. lib. 8. cap. 27.

ning of his conscience, strength, and health, in gaping after earth, reserved for a better master, hee becomes a prey unto the *gaping grave*. Wherefore seeing thou dyest daily *in the world*, die daily *to the world* [q].

5. Nor can we gather riper fruit of *Patience* from any tree, then is found upon the low shrubs of mans *short life*. For if that fretting *Canker of envy* [r] at the *prosperitie of the wicked*, have overrunne thy minde, (a *Maladie* from which the Saints have no shelter to be freed [s]) out of this *Apothecaries shop* take this *Antidote*, either thy time is *short* to behold it, or theirs *shorter* to enjoy it [t]; *They are set in slippery places, & are sodainly destroyed*, Psalm. 73. 18. *They spend their dayes in wealth, and in a moment goe downe to the grave*, Iob 21. 13. *They shall soone be cut downe as the grasse, and wither as the greene herbe*, Psal. 37. 2. Suppose the losse of thy *Childe*, or *friend*, *husband*, or *Parent*, against whom *death* hath prevailed, turne thy *mirth into mourning*, and make thee *water thy Couch with brinish teares*, loe, here is a *Napkin* to wipe away those teares, they have finished their *course*, tasted of the condition of a *short life*, and are now filled with *length of dayes*, for what is so long as *æternitie* [u]? Hee that lends an eare, may wel conceive he heares the voyce of his *friend* from heaven *wooing* him in Christs words and name, *Weepe not for mee, but weepe for your*

(q) *Is demum profecto vitam æqua lance pensitabit, qui semper fragilitatis humanæ memor fuerit.* Plin. Hist. lib. 7. cap. 7.

Cum nimis transeuntia cogitant; & mansura nullatenus sperant; insensibili cæcitate oculus cordis clauditur, ut se morituros nullatenus credant. Michael Aguanus in loc. ex Greg. 8. Moral. c. 12:

(r) *Efficacissimum argumentum contra indignationem, quam felicitas impiorum exitat.* — Salom. Gesnerus in loc.

(s) Iob 12. 6. Iob. 21. 6. Psal. 37. 1. Ier. 12. 1.

Petit mentis puritatem, & patientiæ firmitatem. Sebald. in loc.

Petit ut Deus reprimat æstum cordis, & confirmat spiritum vera consolatione. Heshuius & Titleman in loc.

(t) Psal. 73. 1, to 21.

(u) S. Bernard. *Immensum est quod sine termino sequitur, & parum est quicquid finitur.* Gregor.

ſelves, Luke 23.28. *Cains* long life was given him for a *torment* [x], *Abels* ſhort life for a *Crowne*. *Enoch* the moſt ſtrict *Patriarke* was ſooneſt tranſlated [y]; and the *proverbe* is reall, *God leaves the worſt behind to mend* [z]; as the *Reaper* doth ſome few ridges of Corne uncut downe, that it may *fully ripen*, (though later then the reſt) in the heat of the *Sunne*. Or if the fire bee kindled in thine owne houſe, as ſmitten in thy name with *unjuſt obloquie*, give thy *backe to the ſmiters, and thy cheekes to them that pluck off the haire, hide not thy face from ſhame and ſpitting, the Lord God will helpe thee, thou ſhalt not be confounded; He is neare that juſtifieth thee, who is he that ſhall condemne thee*, Eſay. 50. 6,7,8,9. The *Moth* ſhall eate them up, and in the end they finde that how ſoever divine ſeveritie hath *Leaden feet*, and comes ſlowly, ſhee hath *Iron hands*, and ſtriketh deadly: though *malice* neither admits the *beames of brotherly love* to mollifie the *heart*, nor the *bounds of Chriſtianitie* to reſtraine their *tongue*, but is unnaturally carried to blemiſh anothers *fame*: yet flames of juſtice, as hot as *Iuniper coales*, ſhal ſyndge their tongues to make them ſhut their lips [a]; *Yet give not thine heart to all the words that men ſpeake leſt thou heare thy ſervant curſe thee*, Eccles. 7. 21. for as thy friend ſometimes gives thee more then thy *due commendation*, whereat thou willingly *connives*; ſo be content

(x) *Quod Cain longævitas indulta eſt, vindicta eſt, quod Abel ſublata, corona eſt.* S. Ambr. *Nunquid longa dies nobis, niſi longa dolorum colluvies? longi patientia carceris ætas.*

(y) Gen. 5. 23, 24.

(z) Rom. 2. 4.

(a) Pſal. 120. 4. *Calumnia immortalis eſt: etiam tum vivit, cum eſſe credas mortuam.* Plaut.

content if thy enemy in ſcorne pull away that *overplus* [b], and therewithall a *ſhare* of thy *deſert*; let them belch out with their mouth, *let ſwords be in their lips*, the *Lord ſhall laugh at them, and have them in deriſion*, Pſalm. 59.7,8. *For thy ſake I have borne reproach, ſhame hath covered my face, I was the ſong of the drunkards. Thou haſt known my reproach, and my ſhame, and diſhonour, my adverſaries are al before thee*, Pſal. 69.7.12.19.

Finally, be the *rod* of correction upon thy owne body, utter no complaint that thy ſhort time is injuriouſly perplexed with miſeries. *David* craves to know his *end* [c], that he may not be impatient [d], *Lord make mee to know mine end, and the meaſure of my dayes, what it is, that I may know how fraile I am*, Pſal. 39.4 [e]. He would know his end, not ſo much his *death* the end *conſuming* [f], as *Chriſt* the Lord of life, the end and *perfection* of all our deſires: Or know it, not for *vaine ſcience*, but in his *experience* feele the reward of his *Patience* [g]. Though thy chaſtiſement bee *ſharpe*, it will be but *ſhort*, and therein *ſweete* [h]; *Thou ſhalt lie ſtill & be quiet, thou ſhalt ſleepe and be at reſt*, Iob 3.13,17,18,19. How *few* and *evill* ſo ever thy dayes be in the world, by *Patience* and rolling thy ſelfe upon God, they will prove unto thee both *long enough*, and *good* [i].

6 Finally, ſuffer the words of exhortati-

(b) *Amaræ ſunt obloquentium linguæ, nec ſemper veracia ſunt ora laudantium.* Leo de Quadrag. Serm. 5.

(c) *Finis vitæ vel miſeriæ.* Ianſen. in loc.

(d) Chryſoph. Cornerus in loc.

(e) *Dominum rogavi, mihi necæ vitæ modum, qui ſit futurus indica. Quando evolabo liber hoc moleſtiæ, faſtidioſo è carcere.* Buchan. in loc.

(f) *Finis noſter vel conſumens mors, conſummans Deus.* Dion. Carthuſ. in loc.

(g) *Oſtende non ad ſcientiam ſed experientiam.* Remigius in loc.

(h) *Fœlix imperio, fœlix brevitate regendi — Orbis amor.* Magnus Auſonius in obitum Tit. Veſpatiani Imp.

Nec me optime intelligunt, niſi qui guſtaverint, loquuntur tamen omnibus & habentibus tale deſiderium & nondum habentibus. S. Aug. in loc.

(i) *Semper mali dies in ſeculo ſed ſemper boni dies in Deo.* S. Auguſt. in Pſal 33. v. 12. *Bonam rem quærit, ſed non in regione ejus illam quærit.*

on. Let the certaine knowledge of thy lifes *uncertaintie* and brevitie, perſwade thee like a wiſe *Steward* to perfect thy accounts, and *ſet thy houſe in order, for ſhortlie thou muſt dye and not live. Iſay* 38.1. Mans care muſt be imploied in the well ordering of a double houſe [k]: the firſt *externall*, the other *internall*. In that conſider the *manſion-houſe* apart, and the granaries and *out-houſes* by themſelves. 1. The *externall* is thy body, the *palace* of Chriſt [l], the *temple of the holy Ghoſt*. Man is the *Tenant*, who holds the earthly houſe of this *Tabernacle* [m] in leaſe for termes of yeeres, or rather is a *Tenant at will* [n]. The *Reparation* is at Gods owne proper charge and coſt [o]: but the *orderly keeping* is recommended unto man, whoſe care and diligence therein is accepted by the *Land-lord* as ful ſatisfaction in lieu of the rent. Provided alwaies, that hee neyther *harbour* any of his Lords profeſſed enemies, in it [p]: *Let not ſinne raigne in your mortall bodies*: nor *betray* it into their hands: *neither give yee your members as inſtruments of unrighteouſneſſe*. Nor joyne any other *baſe tenement* unto it [q]: nor convert it to *ignoble and unſeemly* uſes, but decently to keep it in the ſame *decorum* it was at their firſt entrance upon it. To permit the *Lord of the Manour* to have free *ingreſſe* and abode at his pleaſure [r]: and *redeliver* it willingly into his hands and diſpoſall, whenſoever his expreſſe will therein ſhall be declared [s].

And

(k) *Eſt domus cordis, corporis, conſcientiæ, & ſubſtantiæ.* Hugo Card. in loc.

(l) 1 Cor. 6, 15, 19.

(m) 2 Cor. 5. 1. *Metaphoræ ſunt elegantes, quæ imbecillitatem ejus explicant.* 1. *Domus Terrena.* 2. *Tentorium eſt.* Aret. in loc. *Ideo domicilium, quod in illo ad tempus velut in conducto hoſpitio, verſemur.* *Non poſſet itaq; Paulus miſeriam & fragilitatem humani corporis, commodiore Typo pingere, quam hoc dum terrenum Domicilium & tabernaculum vocat.* Bullinger. in loc.

(n) *Ita vixi, ut non fruſtra me natum exiſtimem, & ex vita iſta diſcedo, tanquam ex hoſpitio, nõ tanquam ex domo. Commorandi enim natura diverſorium nobis, non habitandi locum dedit.* M. T. Ciceronis Cato Major de ſenectute, juxta finem.

(o) Pſal. 36. 6. 7. Pſ. 91. 11. 12.

(p) Rom. 6. 12.

(q) 1 Cor. 6. 16.

(r) Reu. 3. 20.

(s) Acts 7. 59.

And howsoever the *ruines* and *decayes* of this *lodge* be manifest, being ready in every *great winde* to drop downe upon our heads; yet untill the time of the full dissolution, reparation, and *readification* thereof, wee must be solicitous to *dedicate* every roome in it, and corner of it, to the honour of our Lord, that our consolation may be the more abundant, when wee shall *re-enter* upon it, and it bee made a more *glorious* and *princely* habitation for us [t].

Secondly, as wee are Tenants: so also *Stewards* [u], of the *granaries*, the *out-houses*, the *riches* wee possesse in this world: these are to be ordered to the donors honour [x]. The vertues which adorne a good steward, are two.

1. *Iustice*, in tything out Gods part [y]. *Cast thy bread upon the waters, for thou shalt finde it after many daies: give a portion to seaven, and also to eight, for thou knowest not what evill shall be upon the earth. Eccles.* 11.1,2. *Stretch forth thy hand to the poore, yea both thy hands to the needy. Prov.* 31. 20 [z].

2. *Wisedome*, in giving *portions* to his posteritie, and the *ordinary* to his servants [b]. Beleeving *Abraham* made his *will*, and blessed his children with a scantling of temporall blessings, even whiles hee yet lived, *Gen.* 25.5,6. Hee burnt the *bones of dissention*, and made void the *Lawyers fee*, before hee gave up the *ghoast*. The good *Patriarke Iacob* made his *testament*

(t) 1 Cor. 15.53. 2 Cor. 5.1,2,3,4,5.

(u) Luk. 16.1. *Divitiæ, nec veræ, nec vestræ sunt.*

(x) Pro. 3.9,10.

(y) *Pauperibus panem tribuens, js mittet in undas,*
Tempore sed sumet, gratia nulla perit:
Multis largitor: nam si vastantur ab hoste,
Vrbes, multorum pauper egebis ope. Marianus sic loc. red.

(z) *Inops plus est quam pauper. Itaq; dilectu habito, unam quidem palmam porrigat pauperi, at utranque inopi, qui rebus omnibus egeat.* Mercerus in loc.

(b) Pro. 31.15.

teſtament, wherein (as you may reade in the *office* upon *record*, *Gen.* 49. 28.) hee bleſſed his happy *ſeed* with ſeverall bleſſings. *King David*, the *man after Gods owne heart*, made, and himſelfe *publiſhed* his *laſt will* concerning his ſonne, and heyre apparent *Salomon* [c]. The *Sonne of God*, to warrant and commend the ſame courſe unto the ſonnes of men, made and left his *Teſtament* unto us, and gave ſeverall large legacies before his death. *Peace I leave with you, my peace I give unto you, Ioh.* 14. 27 [d]. There is a *temporall peace* [e] that hee left unto us, and an *eternall peace*, that hee will give unto us: Hee left us *in peace*, that when hee returnes he may finde us *in peace* [f]: one chiefe way to *preſerve peace* among men, is *wiſely* and *juſtly* to divide the *inheritance betwixt the brothers* [g], and friends, whiles they are thine to diſpoſe.

(c) 1 Kings 1. 38.

(d) *Dedit viam pacis, & dabit patriam pacis.*
(e) *Pax eſt temporis & æternitatis, relinquo pacem tranſituram, do manſuram.* Pelargus in loc. ex Greg. Mag.
(f) *Hoc eſt dicere, In pace vos dimiſi, in pace vos inveniam. Proficiſcens voluit dare, quod rediens deſiderabat in omnibus invenire.* Chryſol. Ser. 53.
(g) Luke 12. 13, 14.

Wee reade of none but of the *wicked foole*, whoſe ſubſtance was not regulated, and ordered, whoſe houſe was out of order, unto whom it was ſaid, at the houre of his death, *whoſe ſhall thoſe things be, that thou haſt provided? Luke* 12. 20.

Thirdly, but above all, the *principall care* muſt wait upon the well ordering of the *conſcience* and *ſoule*, that *internall* habitation which inveſts the body into an *eternall manſion*. Which howſoever named *laſt*, as men uſe to attend it *leaſt*, yet the *firſt place* belongs unto

to it[h]: it being more *honourable* and excellent, the *breath of Gods nostrils*, the very *metropolis* of Gods Image, the damage whereof *a world of worlds* cannot repaire: As in a battaile the disorder of the *vanguard*, and the cowardise of the Commanders, puts the whole armie to *rout*; euen so the *impreparation* of the Soule begets the disorder in the body and estate. The Royall example of sicke *Hezekiah* is recorded [i] for the instruction of all men liuing, how to prepare for death; in whom the foure most necessarie perquisites of a man departing this world, are euident.

1 His *faith* is manifest, by which he conceived boldnesse to approach unto the Throne of grace. *He turned his face to the wall*: Eschewing the avocations of his minde; that hee might with more freedome converse with his God. Without which lively *faith, it is impossible living or dying to please God, or be prepared for him.* Heb. 11.6.

2 Nor is his *Faithfulnesse* to walke with God[k], every day, lesse apparent[l], he knew the last day was *unknowne*, that hee might feare *every day* to be his last. In his calling and place hee *set the Lord alwaies before him, that his feet might not slide*, *Psalm.* 16. 8. *Isay* 38.4[m].

3. He being *conscious* of his manifold failings, frailties, and transgressions, in the depth

(h) Mat. 16.26.

(i) Esay. 38.1.

(k) *Ambulare coràm Deo, est vitæ integritati studere, & Deo seipsum consecrare, ac si indiet, imò in horas esset vitæ nostræ reddenda illi ratio.* Marlorat in locum Esaiæ.

(l) *Sed interest, cui quis aut moriatur, aut vivat, quia est mori, quæ causa est vivendi, & est vita quæ causa est moriendi; Nec alibi quam in hoc transitorio seculo, utrumq; conquiritur: ut ex qualitate temporalium actionum, differentia retributionum, pendeat æternarum: Moriendum ergo est diabolo, & vivendum Deo.* Leo ser. 1. de resur. Dom.

(m) Psal. 25.15. *Donum Dei est, si quis se semper cogitat morituru m, & brevi morituru m.* Iohan. Pomeran. in loc.

depth of his ſorrow, hee poures out *floods of teares* for his offences committed againſt God. *Hee wept ſore* for thoſe aberrations, which drew the bitter ſentence of death againſt him [n].

4. Behold him unto whom the knees of all Iſrael bend, *bowing his knee* unto the God of Iſrael. *Hee prayed unto the Lord*, for pardon of his ſinnes: *ſtrength* [o] againſt temptations, and for *mercy* in the houre of death to receive his ſoule into his hands. Whoſoever thus *beleeues*, and *lives*, thus *walkes*, *weepes*, and *invocates* the name of the Lord, how ſhort & fraile ſoever his *pilgrimage* be [p], though more *brittle then glaſſe*, *lighter then ſmoake*, *ſwifter then the winde*, whenſoever God calls him to his *Tribunall* [q]: be death never ſo *certainely uncertaine*, or *bitter* to fleſh and blood [r]: he ſhall inherit the crowne of glory, in the kingdome of heaven: And though here hee had *dayes without length*, there hee ſhall enjoy *length without dayes* [s]. Here the leaſt *Palme* can meaſure his dayes, there nothing great enough to *meaſure his happineſſe*: here his age is *nothing* before the Lord, there it ſhall be *ſomewhat* before him: here are *ſhort termes* and *long moleſtations*, there ſhall be a *terme* and period put to all *miſeries*, and a plenarie enioying of his preſence, where is *fulneſſe of joy*, *and at his right hand, there are pleaſures for evermore*, Pſal. 16. 11.

(n) *Faciem ſuam vertit ad parietem, ut cor ſuum effuſius levaret ad Dominum.* Calv. in Prophet Eſay.

(o) *Munit ſe adverſus gravem, & periculoſam tentationem.* Idem. ibid.

(p) *Vitro fragilior, fumo levior, vento velocior.* Drexel. de æternitate.

(q) *Iudex infallibilis propter ſapientiam, inflexibilis propter iuſtitiam, infugibilis propter potentiam.* Idem.

(r) *Mors certiſſima, incertiſſima acerbiſſima.* Idem.

(s) *Vbi non erit mors; non erit defectus, non erit dies tranſiens, ſed manẽs; quia nec heſterno præceditur, nec craſtino impellitur.* S. Aug. in. Pſal. 38.

I muſt take leave of *Mans Mortality*, to ſalute an ancient ſervant and retainer of *Adam*, hight *vanity*, *Verily every man at his beſt ſtate, is altogether vanity.*

Whence learne .*Doct.* 2. *That man with all his worldly Pompe & glory is nothing but a meere vanity.* The *gradation* uſed by this ſacred pen is ſingular, upon the *Scales* whereof wee will ſtrive to climbe to the height of this truth. 1 *That every man is vanity.* 2 *That every man at his Beſt ſtate is vanity.* 3 *That it is a moſt undoubted truth, that every man in all eſtates, is altogether vanity.* There is a *threefold vanity* [t], First of *Creation*, Second of *tranſgreſſion*, the third of *Condition*. Man in his *Innocency, and excellency* of his Creation, ſeemes not to be void of *vanity*, for as his *age is nothing before the Lord* [u], ſo man himſelfe compared with *God his Creator*, is *nothing but vanity* [x]. *Behold, he put no truſt in his ſervants, and his Angels* [y], *he charged with folly.* Iob.4.18. The very *glorious Angels*, have nothing to glory in [z], if they ſtand in cõpetition with their *Soveraigne* Lord : *So* their *light* [a], is not cleare from darkeneſſe, *So* their *wiſdome* [b] purity, perfection, is not free from all *folly and weakeneſſe*. God put no truſt in his ſervants, truſted them not *with ſuch a veritie, ſtabilitie, or firmeneſſe of Nature* by Creation, that they were *independent*, and free from all poſſibility and danger of a fall. *Immutability of nature*

(t) *Naturæ, culpæ, miſeriæ.* Mart. Sebald. in loc *Eſſentiæ, culpæ, pœnæ.* Hugo Card. in loc.

(u) *Duratio mea, & conſiſtentia nulla eſt.* Oſorius Tom. 3. concione in Feſto beatæ Mariæ, juxta finem.

(x) *Nihil eſt, quia ſolus Deus eſt, qui eſt. Quicquid extra Deũ eſt ad ipſum collatum nihil eſt.* Hopper. in loc. *Suſcipiens altiori mente claritatem tuam, pro nihilo judicaui ſubſtantiam meam.* S. Hieron. *Nihil enim eſt omne quamvis magnum ſit, quicquid ex nihilo eſt.* Origen. *Ante te, te vidente & cognoſcente.* Genebrard. in loc.

(y) Mercerus, Zanchius, Calvin. Vrſin. de bonis Angelis exponunt. Hebr. authoritate ducti Aben. Ezra & Kymhi.

(z) Arias Montanus vertit gloriationem. in Bibl.

(a) תהלתו *Significat etiam lumen.* Piſcator in loc.

(b) *Si eos examinare velit, & ſecum comparare, non habens rationem dotium, & donorum quæ in illos contulit, inveniat eos ſtolidos, mancos & vanos.* Mercerus in loc.

ture was not their *boone*, it is by *grace* that now they are *unchangeable* in glory and Bleſſedneſſe [c]. In their owne nature (by it ſelfe conſidered) their *Stedfaſtneſſe* was not without poſſibility to *vary* [d], from the point of *Happineſſe*, and what is that *mutabilitie*, but *vanity?*

And if the *Cherubims* and *Seraphins* doe cover their *faces* and *feet* [e]: their faces as *unable* to behold the infinite glory of Him that ſits upon the Throne: and their feet, as being *imperfect* and *vaine*, if they were compared with Him: how much more may *vanitie* be attributed to them, who *dwell in houſes of clay, whoſe foundation is in the duſt, which are cruſhed before the moath? Iob* 4. 19. The very *name* [f], and *frame* of man imports no leſſe then *vanitie*. *Adam* being created of a peece of *red clay*, yea of the *duſt of the ground*. Gen. 2. 7. then which, what is more *periſhing*, what is more *vaniſhing?* As the demonſtration is evident, that nothing is more fading then a *Flower*, which withers by the very breath of the *Baſiliske* [g], ſo *Adam* being *blaſted* with the breath of the Serpent, and ſlaine with his very firſt aſpect, bewraied the *vanity* which lay tapiſſed and harboured in his Nature, and ſo brought upon himſelfe a ſecond & worſe kinde of vanity, *vanity of Tranſgreſſion and guilt*.

For whereas the vanity of his Creation

was

(c) *Qui erexit hominem lapſum, dedit ſtanti Angelo, ne labaretur. Sic illum à captivitate eruens, ſicut hunc à captivitate defendens; & hac ratione fuit æquè utriq; redemptio, ſolvens illum, ſervans iſtũ.* S. Bern. de Chriſto

(d) *In Angelis reperit ſtolliditatem*: id eſt, *Naturam quæ ad defectum per ſe tendit, vanitatem.* Mercerus in loc.

(e) Eſay 6. 2.

(f) אדם in conjugat. Kal. eſt rubeſcere. *Adam ab Adamah*, Gen 1. 26. *ut homo ab humo.* Rungius in loc. *Adam factus humo, nomina cœpit homo.* Pezel. in loc.

(g) *Necat frutices, non contactos modo, verum & afflatos exurit herbas, rumpit ſaxa.* Plin. Nat. Hiſt. lib. 8. cap. 21.

was but *comparatiue*, deſerving that denomination onely as it ſtood in collation with Gods infinite puritie and unchangeableneſſe [h]: Now ſince his *vacillation*, irregular, and retrograde motion, his ambitious thoughts being whirled about the *voluble Sphære* of Sathans ſubtile perſwaſion, having forſaken the *Center* of fixed conſtancy, hee hath juſtly purchaſed to the diſhonour of himſelfe and his wretched proſterity; the infamous brand of *meere vanitie* [i]. *The heire apparant of the world is exiled Paradiſe*, his *dominion* forfeited into the Kings hands, his *glory* is clothed with ignominie & ſhame, & as *Cham* dirided his fathers nakednes [k], ſo all the creatures inſult over *his Apoſtaſie*, ſaying, *Art thou become weak as we? Art thou become like one of us?* Thou haſt ſaid in thy heart, *I will aſcend into heaven, I will exalt my throne above the ſtarres of God: I will aſcend upon the heights of the clouds: I will be like the moſt High: yet now thou art brought downe to hell, the worme is ſpread under thee, and the wormes cover thee, Iſa.* 14. 10. 11. *&c.* Nor was this originall calamitie onely *perſonall*, but *ſpecificall* and common to us all. For as the *New Teſtament* was wrapped up in the *old* for the ſpace of almoſt foure thouſand yeares [l], and afterwards revealed: and as *Levi* was yet in the *Loines of his father Abraham when Melchiſedeck mett him*. Heb. 7. 10. So were all we in the *Loines*

(h) κατα γενεσιν.

(i) *Ecce, nunc in aperto eſt.* Hugo Card in loc. In that all things are made ſubject to vanity, it ſhewes mans vanity, and Gods anger againſt him. *Beza in Rom.* 8. 20. *Valentia. Lorin.*

(k) Gen. 9. 22.

(l) Chriſtoph. Helvicus in Cronol.

of *Adam* when he ſtood, and when he fell. He was not onely the father of *all living*, but the *roote* of all mankind, and wee are the *branches*, we are the *ſtreames*, and hee the *Ocean*; of our *verity*, of our *vanity*. He with us, and we together with him, make but one perfect *Adam* [m]; who climbing up to the *Altar* [n] *of majeſty*, upon the ſtaires of *ſinne*, his filthineſſe was diſcovered, and with *Reuben* [o], preſuming to goe up *to his fathers bed of glory*, (which admits no corrivall) *became light as water*, *loſt his dignity and excellency*, and hath cloathed us all, and himſelfe with a *third ſort of vanitie*, chiefely ſpecified in the text, *vanitie of Condition* : from which none can bee exempted.

Every man [p], (ſaith the Prophet) *is vanitie*, every man *living* [q], is *vanitie*, whether ſinner or Saint [r], every one ſo ſoone as hee is enobled with the name of *a man*, ſo long as he retaines the appellation of a man, in his birth; life and death, is inheritour of this title *man-vanitie*; or *vaine-man*. The plentifull ſhowres of teares which ſtand in our eyes when wee come from the *wombe*, and when we draw to the *tombe*, are faithfull witneſſes of mans *vanitie* [s]. Wee bid the world *good-morrow* with griefe, and *good-night* with a groane.

Adam the *Proto-vanatiſt*, having upon his owne experience received this veritie as an article

(m) *Communicatione ſpeciei omnes homines ſunt unus homo. Peccavimus non voluntate quidem noſtra, ſed voluntate illius, cum quo & in quo eramus unus homo, eoq; una omnium voluntas, ſic Adami peccatum, non tam alienum eſt, quam cujuſq; hominis ſuum, nec tam fuit Adæ proprium, quam ſit omnium hominum commune.* Porphyr.

(n) Exod. 20.26.

(o) Gen. 49.3.

(p) כל-אדם

(q) πᾶς ἄνθρωπος ζῶν. Sept.

(r) *Si peccator eſt, & in delitijs fluxerit, vanitati ſubſiſtit, ſi juſtus eſt, vana eſt ei nihilominus vita preſens.* S. Hieron. in loc. Eccles. 9.1.

Nec mirum exterius nullo diſcrimine juſtus,
Diſtat ab injuſto; triſtia læta eadem
Eveniunt eadem ſors eſt æqualis utriq;:
Sive colant divos, crimina ſeu placcant.
Marianus.

(ſ) *De utero matrum vagientes, & lachrymantes egredimur.* Buchol. Cronol. Prolegom.

article of his *Creed*, engraves the lesso in *Capitall Letters*, for all men to reade, upon the *transparent brow* of his second sonne, whom he named *Abel*[t], *vanitie*. A true *spectacle of vanitie*: his conception and nativitie are so *slenderly* described, in comparison of *Caines*, as though they neyther *deserved* the memoriall, nor he the name of *a man*[u]. *And Adam knew his wife, and shee conceived and bare Caine, and said, I have gotten a man from the Lord.* Eve words it of *Cain*: but concerning his Brother here's all wee finde; *And shee againe bare his brother Abel*[x]. *Gen.* 4. 2. If the Parents partiall affection transported them to love the *elder* before the *better*, how *vaine was that love?* If to over-looke *Abel*, whose *sacrifice* God accepted, whom *sacrificed* God crowned, and to expect from *Caines* loynes, a *David* to kill *Goliah*, to breake the Serpents head, *how vaine was that hope?* If upon the true insight of mans *misery* and *vanitie*[y], they imposed the name in the *nonage* of the world, when vanitie was but newly *crept into it*; if wee apprehend it not in the *dotage* of the world, when all things in a manner are *crept out* but vanitie: Are wee not convicted of sleeping in *vanitie?* The very same word doth also originally import, a *soone vanishing vapour*, or *breath*[z]. A *blast*, or *smoake*, that eyther *is not*, or of such short continuance, as *though* is were not. Such a *puffe of breath*, such a *vapour*

(t) *Sic Euangel.* Ἀσβελ. Mat. 23. 35. & 70. *sed* Hæb. הבל *Quæ vox vanitatem signif.* Eccles. 1. 1.

(u) Rungius in loc. Gen 4.

(x) *Ad miserias generis humani denotandas, nomen hoc referunt.* Idem.

Vt in Cain testata fuit suum gaudium, hic est filius meus, in quo letitia est, in quo mihi sancta voluptas, sic Abel nonine Vanitatis & miseriarum generis humani monumenta Eva extare voluerit. Pezel. in loc.

(y) *Forsan ut ex eo in memoriam rediret, vitam hominum meram esse vanitatem, vel quia in eo non posuerit spem promissionis factæ de semine sicut in Cain.* Sanctes Pagnin. in Thesaur. in Rad.

(z) *Res quæ non est quidpiam, aut quæ citò desinit, ut flatus qui exit ab ore, sic enim balilum infantum appellant,* Sanctes Pagnin. Ἀτμὶς Symmach.

a *vapour*, was *Abel*, whoſe *ſoule* was ſent crying to heaven againſt the *fratricide* of *Caines* unnaturall murtherous hand: whom unexpected death, by *dreadleſſe meanes*, exempted from all vanitie, that hee might *preach* this Text from heaven, if not by word of mouth, yet by his *brothers wrath*, that *Every man is vanitie*. For, *what is your life? It is even a vapour, that appeareth for a little time, and then vaniſheth away*, *Iames* 4.14.

Thus we are come to the ſecond ſcale of the gradation, that *every man is altogether vanity* [a]. The holy Spirit is pleaſed elſewhere to ſpeake more *ſparingly* as it were in fauour of man, he diſcovers the *nakedneſſe*, but yet comes backward to caſt a garment of *Lenitie* over it, that ſomewhat ſhadowes the ſhame of it. *Man is like to vanity* Pſalm. 144.4. *their dayes conſume in vanity* Pſal. 78. 33. *Man is vanity* Pſalm. 39.11. but here with open mouth and *unveiled termes* full of *Emphaſie*, he *proclaimes* every man to be *abſtracted vanity*, and as if that were ſhort, he adds, he is *all vanity*, *meere vanity*, *all manner of vanity*, *altogether vanity*. *Nothing elſe*, *nothing leſſe*; yea ſomewhat more then *vanity*, *lighter then vanity* Pſalm. 62.9. and *vanitie of vanities*. Eccles. 1.1. And that no place of *dubitation* may be left, he uſhers the Doctrine into our hearts with a ſtrong aſſeveration [b], *aſſuredly*, *in truth*, without all *controverſie* man is altogether

(a) אַךְ־הֶבֶל כָּל־אָדָם πλὴν τὸ σύμπαντα ματαιότης. Septuag.

(b) אַךְ *Fritio ſententia affirmativa particula eſt.* Pagnin. Theſaur. *Nec adornationi tantum inſervit.* Lorin. in loc. *Sed explicationi & confirmationi.* πλὴν *non eſt ſuperfluum.* Euthym. in loc.

altogether vanity. When *Abraham* lookt upon the face of *God*, whose bright reflecting beames, doe most truly represent unto man his naturall proportion and shape, hee confest himselfe upon the very first aspect, to be but *dust and ashes*. Gen. 18.28. In which perfect *glasse* of purity, whosoever delights to contemplate his owne excellency, shall find *engraven* with the point of a Diamond, that the *Nations are as a drop of a bucket, and are counted as the small dust of the ballance. All nations are before him as nothing, and they are counted to him lesse, then nothing, and vanity*, Esay. 40.15.17 [c]. *What is man that thou art mindefull of him?* Psalm.8.4. What is man? the very question relisheth of some contempt; implies some *vanity*, and deficiency of worth. Yea it reveales mans *Imbecillity, Calamity* and *Misery*; whose *frame* is as brittle as glasse [d], whose *name* [e], is as soone forgot as a Tale that is told. *Let the heathen know they are but men* [f], Psalm. 9.20. But men! why? is that so sleight a matter? what is man? *Earth, earth, earth*. Ier.22.29. Earth by *Creation*, earth by *Conversation*, and earth by *Dissolution* and resolution into dust, *Gen.* 3.19. from thence he was *raised*, thither he is *falne*, and thither he is *falling*. Earth in his *understanding*, earth in his *affections*, earth in his *will*; and as the swift *Spheares* of heaven runne round about the earth [g], yet take no

(c) Psal 89.6. & 113.5.

(d) אנוש Psal. 8.4. *Homo, ab infirmitate & fragilitate dictus.* Sanct. Pag. in Thesau. *Homo appellatur, quod omnibus diebus vitæ suæ doleat.* Idem.

(e) *Vel homo, ab oblivione: quia citò in oblivionem adducatur.* Euseb de præparat. Euangel.

(f) *In hoc nomine Enosch, hominis erumna notatur & miseria, infirmus, insanabilis, morbidus.* Sanct. Pagn.

(g) ארץ *ex radice* ארץ, *Quod est currere; quod super terram currat, & circundet eam jugiter sphæra.* Sanct. Pagnin. *Terra, quod teratur. infimum & ignobilissimum elementum.* Idem.

part thereof away with them; ſo man *toyles* himſelfe from coaſt to coaſt [h], and runs from port to port to heape up riches, yet caries away no more but his *borrowed winding-ſheet*. And as the earth is the moſt remote from the *Sunne*, and ſo the *baſeſt* of all the Elements, ſo ſince ſinne hath made a ſeparation betwixt God & man, as his tranſgreſſions find him, ſo they leave him the *moſt miſerable* of all creatures. *I ſaid in my heart, concerning the eſtate of the ſonnes of men, that God might manifeſt them, and that they might ſee that they themſelves are beaſts*, *Eccles.* 3. 18. Man is a *Map* of miſerie, a *tragedie* of calamitie [i]. Nor doe I ſpeake this of my ſelfe alone (ſaith *David*) but of *all men* whatſoever, whereſoever, even of the *moſt excellent man*, though in place eminent, crowned with rare endowments, and ſingularly qualified [k]: nor *grace*, nor *place*, nor *greatneſſe*, nor *goodneſſe*, can priviledge them from this ſentence and cenſure, that *Every man is altogether vanitie* [l].

(h) *Per mare, per terras, &c.*

(i) *Homo calamitatis fabula, infœlicitatis tabula.* Epictetus.

(k) Ioh. Brent. in loc.

(l) *Quanta vis in republ: temporum ſit, quanta varietas rerum, quam incerti exitus, quam flexibiles hominum voluntates, quid inſidiarum, quid vanitatis in vita ſit, non dubito quin cogites.* Cicero epiſt. lib. 2. epiſt. 8. ad Curionem, Tribun.

Thus are wee met with the laſt ſtaire of this truth, that *Every man in his beſt eſtate*, yea *in all eſtates, is altogether vanitie.*

Nor doth the *ſtabilitie* unto which man attaines in this life, any whit impeach this *veritie*, that *every man is vanitie.* The ſame Wiſedome which foreſaw the ſecret *cavillation*, doth ſhape a *reſolution* unto it, by way of prevention, that *every man is vanitie, though*

hee

hee be in his very best state standing [m], yea, *standing upright* [n] in that estate [o]: *Stedfast* & firme, as a *columne of marble*, which is of a durable, substance, fastned to its place and *setled*. Indeed as the *Marble* attaines not its perfection in a short tract of time; so being framed by the skilfull hand out of the naturall quarry, into a *pillar*, statue, or monument, is a *lasting remembrance* unto posteritie for many ages, of *renowned persons*, *heroicall exploits*, the *studies* and industrie of *Antiquitie*. Those *Memphian Pyramides*, the *Regall Sepulchres* of the *Egyptian Kings* [p], being too great a morsell for time to devour, have stood three thousand two hundred yeeres: but *man never continueth in one stay, but vanisheth as a shadow Iob* 14. 2. How many Kings and changes hath *Egypt* seene since *Pharaoh*, and *Cheops*? How many millions of men hath the *Grave* swallowed up, since those *tombes* were erected? How many generations are vanished and forgotten? yet those *Grave-stones* are rather old then *ruinous*. In which *touch-stones*, as we may reade the engraven names of their *Monarchs*: so wee shall finde cleare proofes of this Text, that *every man is vanitie*. For, as they are the barbarous monuments of *prodigalitie*, *ostentation*, and *vaine-glory*; so the prime moving cause of their erection, was

(m) נצב *ex* יצב *stetit*. ἑστῶς Symmach.

(n) ἐστηλωμένος. *erectus, fixus, & affixus*. Aquila.

(o) Zach. 11. 16. *Instar columnæ, quæ alicubi constituta, firma suo loco & immota manet. Sic* Gen. 28. 18. Matsebáh. sig. monumentum. *Et* στήλη *accipitur pro columna quæ in sepulchris statuebatur, aut in qua fœdera inscribebantur, aut alia quæ posteritati mandare cuperent.*

(p) *Quum Ptolomeorum manes, seriemq́ pudendam, Pyramides claudant.* Lucan. Herodotus lib. 2. Euterpe. pag. 103, 142. especially, 155, 156. The Pyramides are built of Theban marble, by King *Cheops*, who became so poore thereby, that he was compelled (ὥστε τὴν θυγατέρα τὴν ἑωυτοῦ χρεμάτων δεόμενον) to prostitute his daughter for lacke of money. One of them was 20 yeares in building, 366000 men continually wrought upon it. It containes eight acres of ground at the bottome, and ascended by 255 steps, each being three foot in height and a portionable breadth. *Sandys* relation of a iourney, lib. 2. ubi plura ex Herodoto.

the consideration of *mans frailtie*, who in an instant, *buds*, *blowes*, and *withereth*. Whence sprung their endevours, by such sumptuous and *magnificent structures* in spight of *Death*, to give unto their *names* and fames *eternitie*: and is not this vanitie?

Wherin did *Nimrods* folly more appeare, then in laying the foundation of that *high-towring* turret of *Babylon*? *Gen.* 11. 4. It was to get a *Name*, and a name they got, but of *folly* and *vanitie*. Wherein did *Absolon* more offer his *vaine-glory* to the worlds view, then in the creation and adoption of a *pillar*, to *keepe his name in remembrance*? 2 *Sam.* 18. 18. Wherein doe the children of the world, more publish their owne *vanitie*, then in *baptizing* their *lands by their owne names*? *Psal.* 49. 11. If nothing else could conclude man to be *vaine*, the very enterprize to *immortalize* his name, by things subject to *corruption* and mortality, would convince him to be *altogether vanity*. For suppose thy *urne* and grave escape the enemies ransacking hand [q]: or a *venerable* regard unto the ruines of the soules *Lordly-Pallace* (the now rotten bones below,) restraine the *Curious* or *covetous* surviver from removing a stone above thee from its place; yet the very *worme* which cals thee *Brother* in the grave, will cõsume thy *Crest* and *Escutcheon* over thee: the very *steame* of thy *rotten Carkeise* underneath will

(q) *Herod* the great, opened King *Davids* Sepulcher in hope to find some treasure, whence he tooke pretious attire, and ornaments of gold, where two of his trusty searchers were consumed with fire that came out thereof. *Iosephus lib.* 16 *cap.* 11.

will aſcend to ruine thy coſtly *Trophey*, the *duſt* will cover it, the cold humide Northren *wind* will weare it out. And as thou falls to the earth, thorow the ſuperfluity of noxious humours, ſo *that* will fall after thee to the ground by its owne *weight* [r]. And if *Marble pillars* fall, that ſtand ſo faſt, man in his *beſt eſtate* cannot long ſtand, but needes muſt fall.

The *three eſtates* of man, which by the world are eſteemed beſt [s], are eyther, 1, *Health*, in maturity of yeeres, and ſtrength: or 2, *Riches* and proſperitie: or 3, *Honour* and mundane glory. Now in all theſe conditions the condition of man is *vaine* [t], yea, *moſt vaine* [u], an *univerſe of vanitie* [x]: for, as man is not unfitly called a *little world* [y], as comprehending in himſelfe, the excellencies of all things in the *great world*: His *head* reſembling the *Heavens*, his *eye* the *Sunne*, his *heat* the *fire*, his *breath* the *ayre*, his *heart* the *earth* and center, his *blood* the *ſea* and pleaſant rivers, that refreſh the earth; and the like: ſo he more juſtly merits to be ſtiled a *world of vanitie*, as being the very proper *center* wherin all the *ſeverall lines of vanitie* that are ſcattered thorow the earth, doe meet and *terminate*. Whether his *affections* doe adhære to the world, or are tranſilient and *ſurmount* the world, aſpiring higher then this *Chaos of vanitie*, even *Idithun* himſelfe [z] is *vanitie of vanities* [a]: that as hee hath the *excellencies* of o-

(r) *Nam neq; Pyramidum ſumptus ad ſidera ducti:*
Nec Iovis Elei cœlum imitata domus,
Nec Mauſolei dives fortuna ſepulchri,
Mortis ab extrema conditione vacant.
Propertius lib. 3. eleg. 2.

(s) *Hæc tria pro terno numine mundus habet.*
Balthol. Coppen. in loc.

(t) *In omnibus, per omnia, per univerſos q; ſuos affectus.* Folengius in loc.

(u) *Vanus*, id eſt, *Vaniſſimus.* Genebrard. in loc.

(x) *Vanitatis quædam univerſitas.* Ianſon. in loc.

Tota vanitas eſt, univerſus hominis ſtatus.
Zuinglius in loc.

(y) μικρόκοσμος.

(z) Cui tres Pſalmi inſcripti, Pſ. 39, & 62, & 77.

(a) *Omnis homo, hærens & tranſiliens, & ipſe Iduthun, eſt vanitas vanitatum.* S. Aug. in loc.

ther creatures to honour him, so hee being *farced* with their *vanities*, may be humbled. Hee is *vaine within* [b], and *vaine without: vaine* in *thought*, his *heart* being a *Labyrinth*, wherein are more turnings [c], crosse-wayes, & windings, then can be discovered or related: *vanitie* in his *lips*, the ensignes of *vanitie: vanitie* in his *wayes*, each action being a large *copie of vanitie*. In his *rationall part* is *vanitie*, inconstancie in his *desires* and studies, variety of consultations and resolutions. All his *senses* preach it unto us; the *blindnes* of the eye, *deafenesse* of the eare, *lamenes* of the hand, & *numnesse* of the joynts. In the *vegetative facultie* is *alternation* [d], decretion, hunger: hee *rolls* about the world with the *Sunne*, *varies* as the *winde*, *shifts* corners, *ebbs* as the *water*, *changeth* as the *Moone* [e]. The vaine world converts her *proselytes* into vanitie, and they *transforme* the world into a new *vanitie* [f]. *The creature is subject to vanitie. Rom.* 8. 20 [g]. As *Holiness to the Lord* was engraven upon *Aarons* breast-plate, *Exod.* 28. 36. so upon mans fore-head is written, *Man is altogether vanitie*. A theame frequently handled in the *Academies* and bookes of Heathens, wherein he hath *commenced* Graduate, and is sent abroad with the addition of these titles, the *Spoile of times*, *Fortunes May-game* [h], the *ballance of envy*, the *spectacle of miserie*, the *picture of Inconstancie* [i], a meere *Fantasie*: the *vaine*

(b) *Est vanitas, cogitationis, locutionis, & operationis.* Hugo Card. in loc.

(c) Ps. 94. 19.

(d) Lorin. in loc.

(e) *Aben Ezra, mutationem hanc quotidianam adfert, ad ostendendum hominem in imagine pertrãsire.* Aret. Felinus in loc.

(f) *Mundus efficit vanitãtes, & ipsi vanitantes faciunt vanitatem; cum mundus homines quos decipit vanos efficiat, & homines mundum quem ipsi diligunt, in vanitatem vertant.* Petrus Damianus Epistol. lib. 4. Epist. 15.

(g) *Vel natura, vel ministerio: eo quod vanis plurimum usibus, tam turpibus injustis, & impiis submersa sit.* Tertul. de cor. Mil. cap 8. *Seipso, et creaturis, male utitur.* Ianson. in loc.

(h) Charon of wisedome cap. 36.

(i) ἐυμετάτρεπος.

vaine dreame of a ſhadow [k] : *impure ſperme* in his originall, in his middle age a *ſponge of filthineſs*, and loathſome *wormes-meat* in his end. The *Spring* of his *childhood* [l] is over wet, the *Summer* of his *youth* over hot, the *Autumne* of his *manhood* over dry, the *Winter* of his *old age* overcold. And now let us take up the parts in order.

1. His life, health, and ſtrength are *vanitie* [m], *Dayes of the life of thy vanitie*, *Eccles.9.9.* becauſe life is *ſhort*, therefore *vaine*, is the *inference* of the Text. To glory in *ſtrength*, is to bragge of *ſtrong fetters* [n], and to *boaſt* of *vanitie*. *Let not the wiſe man glory in his wiſedome, nor the mightie man in his might, nor the rich man in his riches*, *Ier. 9.23.* The *Lyon* is ſtronger upon the *Earth*, the *Whale* in the *Sea*, the *Serpent* * in the *Ayre*, the *Salamander* in the *Fire*. Hee is not ſo *beautifull* as the *Peacocks wings* [o], as the *Lilly* of the field; not ſo *ſwift* as the *Dromedary* [p]; the *Nightingale* hath a ſweeter *voice*; the *Earth* is *richer*; the *Serpent* is his patterne [q] for *wiſedome*; for *innocency* the *Dove*. The ſmall point of a *Steeletto* deprived *Eglon* of his life and *crowne* [r]; a *little ſtone* out of the brooke [ſ], conquered *Goliah* that huge Philiſtian Champion. *Anacreon* the Poet was in a moment choaked with the *ſtone* of a *Reiſin*. And *Fabius* a grave *Senatour* in drinking a draught of milke was *ſtrangled* with a *haire* [t]. *Herod* was eaten up of *Lice*, *Antiochus*

(k) τὶ δέ τις, τὶ δὲ οὔτις: σκιᾶς ὄνειρος ἄνθρωποι. Pind.

(l) Laertius lib. 8. in vita Pythagor.

(m) *Omnis homo vanitas*, id eſt, *vita ejus*. Euthym. in loc. *Quod brevis eſt vita, quod vilis natura, quod vanitate ſubjecta, oſtendit. Univerſa vanitas*, id eſt, *omni vanitate plenus. Vanitas in affectione interiori, in poſſeſſione exteriori.* Ghorran. Manuſcript. in loc. in inſtructiſſ. Biblioth. Oxonienſ.

(n) *Qui gloriatur in viribus corporis, gloriatur in viribus carceris.* Petrar. lib. 1. de remed.

* Scalig. Subt. exer. 189 5. de Alatis Serpentibus.

(o) Iob. 39, 13, *alias* 16

(p) Iſaiah 60. 6.

(q) Mat. 10. 16. *Sunt qui ſcire volunt ut ſciant, & turpis curioſitas eſt, alij ut ſciantur ipſi, & turpis vanitas eſt, alij ut ſcientiam vendant, & turpis quæſtus eſt, alij ut ædificent & charitas eſt, alij ut ædificentur, et prudentia eſt.* S. Bern.

(r) Judges 3. 21.

(ſ) 1 Sam. 17. 40.

(t) Plin. Nat. Hiſt. lib. 7. cap 7.

Antiochus with *wormes* [u], and the murmuring *Hebrewes* perished in the Wildernes with the *sting of a Serpent*, *Numb.* 21. 6. *The dayes of their youth the Lord shortned, and covered them with shame*, *Psal.* 89.45.

2. Prosperitie and riches are yet more *vaine* then strength. *Surely every man walketh in a vaine shew, surely they are disquieted in vaine: hee heapeth up riches, and knoweth not who shall gather them*, *Psal.* 39.6 [x]. There is a threefold *Image* [y], of *Creation*, *Regeneration*, *Representation*. In this last, there is the *shew* of a man, but *no man* [z]. Man walkes *in an Image* [a], *as an Image: in a shadow, as a shadow* [b]: wherein there wants three things, *Light*, *heat*, and *substance*. So, man wants light in his *understanding*, hee knowes but in part, and that knowledge is but as light thorow a cranny, in comparison of that we shall enjoy, like the light of the *Sunne* in the open aire: his *braines* are often emptie, whose *barnes* are full. And when his spirit is *wounded*, and *cold*, by reason of Gods absence, who hath turned away his *face*, his earthly *trash* can yeeld him no comfort, nor heat. One drop of *Aqua-vitæ* will more cheare his spirits, then *thousands of gold and silver* will comfort his *sicke-sinfull soule*. Finally, there is an *apparence* of a *substance*, but no *existence* [c]. Riches promise *fulnesse* and facietie, but the performance is *emptinesse*; they profer *happinesse*, but produce *heavinesse*

and

(u) 2 Macha. 9.9.

(x) *Vanitas est, quia thesaurizat.* Bruno Carthusiæ Patriar. in loc.

(y) *Creationis, recreationis, similitudinis.* Hugo Card. in loc.

(z) *Larva hominis, sed non homo.* Brentius in loc.

(a) *In imagine pertransit, quasi picta imago, miratur se magna velle facere, virtutum palatia ingredi, sed simulat tantum, & contra vitiorum monstra velle pugnare, & tamen omnia simulacra sunt.* Avendanus in loc. in explicat. Psal. 118. tractat. 5.

(b) *Indigentia luminis, assistentia frigoris, & apparentia corporis.* Holkot. in sap. cap. 2. v. 5. Lectio. 19.

(c) *In umbra nihil firmi, solidi, & veri lucis habeat.* Peter. Mart. in loc.

and disquietnesse. *Hee disquiets himselfe in vaine.* Hee that hath the Sunne in his *face*, hath the shadow behinde his *backe:* and whosoever beholding *Christ the Sunne of Righteousnesse* [d], walkes towards heaven, despiseth Mammon the *god of this world.* But as he that hath the *shadow before him*, leaves the Sunne *behind him*: so hee that *loveth* this world, *hates Christ*: and is not that *vanity*, to pursue *nothing*, to snatch at a *shadow*; to embrace *Emptinesse*, and forsake the fountaine of riches? And as *Sauls* Pursevants, found not *David*, but onely an *Image in his bed.* 1 Sam. 19.16. So the worldly minded man, is not so much a man, as the shadow and *Picture of* a man [e].

(d) Malachie 4.2.

Yet this *vanitude* [f], is increased not onely by the toyle and wearisomnesse in *collecting* an estate, but also much more by the *perplexed ignorance*, who shall afterwards *enjoy it* [g]. *Cineas* that excellent *Orator* diswading *Pyrrhus* from his expedition against the *Romans*; demanded of him, what hee would doe, when hee had conquered them? To whom the King answerd; I will over-runne all *Italy*. *Græce* and *Barbarie*, and what shall wee doe next? I will foradge *Cicilia*. And what remaines to bee done then? O then saith the covetous Prince, wee will *live at ease, eate, drinke*, and be *lovial* together every day. And why (said *Cineas*) may we not eate

(e) *Vani dicuntur Mendaces & infidi, Levia maniáque pro gravibus & verus, astutissimè componẽtes.* Vet. Grammatici Agellius.

(f) *Vanitudo: pro vanitate.* Non. Marcellinus cap. 1.

(g) Shnepius in loc.

and drinke, and be merry with *lesse*, enjoy what wee have with *comfort*, and eschew those inevitable *labours and perills* [h]? whereby hee wittily checked the *insatiable desire* of honour and wealth, not being content with *sufficient*, but hunting after more to our own great disquietnesse, and *vexation of Spirit*. And howsoever the *swelling flood* of riches rise up to the height, and ouerflow the Bankes with *Nilus* [i], yet when Gods hand plucks up the *Sluce of adversity*, and opens the *Floodgates* of his anger upon us; wee lose as much in one *ebbe*, as all the *spring-tydes* of our whole life brought in, whereby our *vanity* is made *Inanity* & emptinesse [k]. *Tyrus* a rich City, *Babylon* full of treasure, *Iob* a mighty man, yet all impoverished *in a Night*. Nor is hee truly rich that keepes his wealth *in safety*, but hee that *vseth it* aright, to benefit others and advance *Gods glory* [l]. To labour for that, the benefit whereof may accrew to thy selfe is *Prudence*; but to beate the *bush*, that another may catch the *Bird*, is *vanity* and folly [m]. Where the priviledge of *birth*, *Adoption*, or *inheritance* entitles posterity to the riches of their *Ancientry*, the moderate providence is not onely *allowable*, but *necessary*; but to hoard up *for* an *unknowne heire*, is the very *Quintessence of vanity*, Eccles. 4.8 [n]. This *Divinity* is with some rather held to be *vanity*. *Paul* is *mad* if hee vent such wares, the

(h) *Et nunquid obstat, quo minus compotemus, atq; otium inter nos traducamus?* Plutarch in vita Pyrrh.

(i) Psalm. 4.7.

(k) *Omnis homo vanitas*, id est, *nihil nisi inanitas*. Felinus in loc.

(l) Μακάριος ὅστις οὐσίαν καὶ νοῦν ἔχει. χρῆται γὰρ οὗτος εἰς ἃ δεῖ ταύτῃ καλῶς. Menander. *Cui mens opesq; sunt simul, beatus est: Hic namq; ritè solus illis utitur. Sic reddit H. Stephanus.* Drusius Proverbiorum classis 2. lib. 1. Pro. 109.

(m) *Fides Deo militat, avaritia tentatori: ista congerit quod sibi prosit, illa quod proficiat alienis.* S. Ambr. in loc.

(n) *Thesaurat nescit an furibus, hostibus, extraneis, aut Fisco.* Iohan. de Turre cremata in loc.

the Prophet *mad*, if he powre out such *Oyle* [o]. Nay rather thou art *mad*, who gathers shadowes, till thou bee *gathered to thy fathers*, and preiest so long upon that which is *not thy owne*; that death arrests thee, and hell claimes *its owne*. O God forbid (*Sir*) pray for us, we beleeve in God [p]. Dost thou *beleeve in God* who is the *eternall verity*, and wilt thou not *beleeve* his word which affirmes the sollicitous acquisitiō of riches to be *vanity*? Speake man, for whom dost thou take such wonderfull paines to gather them? For my *Children* and family [q]. I expected that *common answer* which hath indeed the forme of *Piety*, but is nothing else save the colour and cover of thine *Iniquitie* and *vanity*: for in gathering *perishing* riches, thou dost *perish*, as they also *perish*, for whom they are heaped up, who *consume like a Snaile that melteth, and like the untimely birth of a woman, that hath not seene the Sunne*. Psame 58.8.

(o) 2 King. 9. 11. *Delirare tibi videor avare cum hæc loquor: anicularia tibi videntur hæc verba.* S. Aug. in loc.

(p) *Absit Episcope, bonum opta, ora pro nobis, absit vt contingat, credo in Deum. Credis in Deum, & non credis ipsi Deo?* Idem.

(q) *Hæc vox pietatis est, excusatio iniquitatis.* Idem. *Servas transituras transituris, imo transiens transeuntibus.* Idem.

Finally, *Honour* is a condition of the most *uncertainty*, of the greatest *vanity*; whereof *Sathan* pretends to have the next *advouzon*, and to *institute* and *induct* at his pleasure [r]. *Health* is a *happinesse*, *Riches* is some *substance*; but *Honour*, is a *vaine puffe of breath*, spoiled with the least *wrincle* of the Kings countenance, or the sudden *turning* of his eye. To day who is in honour but *Haman*? To morrow the King is angry, the fauourites face is

(r) Luke 4. 6.

covered, hee is ſent away from *Court*, and hanged [s]. To day *Nabucadnezzer* jets it on his houſe top, as if hee expected heavenly majeſtie to ſend an *Embaſſadour* to ſalute him, with *Haile glory of the world*: But in an inſtant he is turned out of poſſeſſion, to *eate graſſe among beaſts* [t]: How great was the honour and glory of *Pharoh*, *Senacherib*, *Alexander*, *Cyrus*, & how ſpeedily did it *vaniſh away as ſmoake* [u]? Wee ſee the *crowne* of honour ſet with great ſolemnity upon the head, but we feele not the *waight* of it; which makes him *ſweate* that weares it. We behold the *golden Pantophle*, but feele not how greiuouſly it *pincheth* the foote [x]. The ſcourge of *envie* from below, and *ambition* from above, doe *hunt* honour to death [y]. What ſhall I ſay more? The vaſt ruines of large townes, populous *Cities*, famous *Kingdomes*, renowned *Monarchies*, are loud trumpeters, and *Heralds* proclaming *every man in his beſt eſtate to bee altogether vanity*.

(s) Eſter. 7. 8 *Quẽ dies vidit veniens ſuperbum: Hunc dies vidit fugiens jacentem.* Sen. Thyeſt. Act 3 Chorus. *Nemo confidat nimium ſecundis.* Idem.

(t) ὁ νῦν ὑπερμέγας μὲν, ἀδεὴς δ' ἄνευον. Ariſtoph.

εὐδαιμονία, αὐτῆς ἡμέρας, αὐτῆς ὥρας γίνεται ἢ ἀπόλυται. Fœlicitas hoc ipſo die, vel hora, naſcitur, ac perit. Zehner. Adag Cent. 2. Adag 77.

(u) πολλὰ ὁ χρόνος, ἐν ἡμέρᾳ μιᾷ μεταπίπτει. Tempus multa, vel intra unius diei, ſpatium mutat. Idem.

(x) *In hoc mundo omnia turbida, moleſta, aſpera, confuſa.* Foleng. in loc.

Plena ſunt omnia periculis, plena laqueis, incitant cupiditates, inſidiantur illecebræ, blandiuntur lucra, damna deterrent. Leo de quadrag. ſer. 5.

(y) Eccles. 4. 4.

(z) Eccles. 2. 23.

μάταιος ἐστὶ πόνος.

† *Reaſon.* 1. Whoſoever will take a turne in *Salomons Paradiſe*, ſhall diſtinctly view more *Knots* of *vanity* then here are *flowers* in this ſmall *Poſey* gathered by a skilleſſe hand. For when we conſider either the *labour and ſorrow of* mortall men [z] upon earth, or the *envie of one man againſt* the proſperity of another. *Eccles.* 4. 4. or the *common condition* of all men, which hath not learned to diſtinguiſh

guiſh betwixt *good and bad*, Eccles. 8. 14. betwixt *man and beaſt*, Eccles. 3. 19. or how the *generations* of the ungodly, who were *buried*, are ſupplied and raiſed againe to life and memory, by ſucceeding *Sinfull-poſterity*, whereas the righteous who have walked with God, are *taken away, and no man regardeth it, or layes it to heart*, Eccles. 8. 10 [a]. or the *change* of all things in the world, and their *inſufficiency*, eyther to *ſatisfie* our deſires, hopes, wils, or procure us *ſetled content*, in life or death: will eaſily yeeld the *buckler* without more reſiſtance; and ſubſcribe that *every man, in his beſt ſtate is altogether vanity* [b].

That is *vaine* which cannot by its owne power and ſtrength *attaine to that end* for which it was ordained [c]. *God himſelfe that formed the earth, hee created it not in vaine, he formed it to be inhabited*, Iſay 45. 18. and it is inhabited: hee created the *Sunne to rule the day, and the Moone the night, which ſtill rejoyce as a ſtrong man to runne their race*. Pſal. 19. 5. *But man*, what can hee doe of himſelfe? Surely all men *are vaine by nature, and are ignorant of God; and could not know the workemaſter, by the worke of his hands* [d]. *Except the Lord build the houſe, they labour in vaine that build it. Except the Lord keepe the City, the watchman waketh but in vaine: to riſe early and ſit up late is in vaine*. Pſalm. 127. 1, 2. Hee may truly confeſſe, I *have laboured*

(a) *Verſiculus ſubobſcurus, & valde intricatus. Vbi vix duo inter Hebræos inter ſe conſentiunt: nobis inter omnes placet.* Aben Ezra qui ſic expon. Mercerus in loc.

(b) *O fallacem hominum ſpem! fragilemq; fortunam, & inanes noſtras contentiones quæ in medio ſpatio ſæpe franguntur, & corruant, et ante in ipſo curſu obruuntur, quam portum conſpicere potuerunt.* Cicero de Oratore lib. 3. a.

(c) *Vanum autem eſt, quod eſt ordinatum ad aliquid ſicut ad finem, & non poteſt attingere finem ſuum.* Ariſt. 2. Phyſic.

(d) Wiſd. 13. 1.

in vaine, I have ſpent my ſtrength for nought, and in vaine. Iſay 49.4. *Our fathers have inherited lies, vanity* [c], *and things wherein there is no profit.* Ier. 16.19. And as in a lie, there is no more (*at the moſt*) but a bare *colour* of truth, ſo in theſe *Terreſtrials* whereon mans heart ſo *dotes*, there is no more but a *meere repreſentation* at the moſt of felicity, but the things themſelves, *after which hee turnes aſide from following the Lord, are vaine things, which cannot profit nor deliver, for they are vaine.* 1 Sam. 12.20, 21. and we are *vaine.*

(c) *Vanitas eſt quod præſtare non poteritis.* Marian in Pſ 4.2. *Vanitatem, & mendacium appellat; improborum iritos conatus.* Hereſbachius in Pſal. 4.2.

Vſe. 1. As in a ſmall *opticke glaſſe*, the quick-ſight may diſcover a large compaſſe of ground, ſo in thoſe few *veines of vanitie* which appeare; wee may finde *blood* and *ſpirit* enough, to encounter that *exceſſive Pride* [f], wherewith the flatuous humour of *ſelfe-love* [g], and *fancy* to his owne conceited worth and excellency, hath blowne up the *Bladders* of the moſt men on earth. *Why is earth and aſhes proud, ſeeing that when a man dieth, he is the heire of ſerpents, beaſts & wormes?* *Eccluſ.* 10.12. Why indeed [h]? ſeeing he had his *riſe* from the earth, is preferred no higher then *aſhes*, and ſhall lodge with *Serpents*; yet hee powres out *abominations* till God overthrow him. His health, proſperity, and honour which have beene his good *miſtriſſes* for a ſeaſon, ſo advance his ſwelling billowes of *Pride*, as though hee had hired them ever after

(f) *Miſeret, atque etiam pudet æſtimantem, quam ſit frivola animalium ſuperbiſſimi origo.* Plin. Nat. Hiſt. lib. 7. c. 7.

(g) *Omnes videmur nobis eſſe belluli; & feſtivi ſaperdæ, cum ſimus ὄνοι.* Pro. 16.2. Druſius Pro. claſſis. 2. lib. 11. Pro. 110.

(h) *Eſt ſimplex quæro, verum quæro, eſt germanum quæro.* S. Aug in Pſal. 38.

after to bee his *handmaides*. The calme *Sea* is made very *tempeſtuous* and troubleſome by the bluſtering winds from the *ſhore* ſide: So when no vice ca n either by force make a *battery* to enter the *Cittadell* of the ſoule, or by ſleight *undermine* it; Yet pride undertakes *to ſcale* the walls, and become *commander* of the place [i]: and where *pride* commands in chiefe, *Sathan hath his Throne*, iniquitie her *Pallace*. The *Diuell* caſts an eye upon other ſinnes as his noble *Peeres*; but *Pride* is his *favorite*, the *Generall* of all his forces, the *Rimmom* unto which hee *ſacrificeth*, unto whoſe *Altar* hee allureth all men, that they may eate of that forbidden fruit, and open their *Eare, Eye, Hand*, and *Mouth*; to receive that *breath*, which changed *glorious Angels* into *ougly Devils* [k]. And as *Plato* being ſollicited to make *Lawes* for the *Cyronenſians*, excuſed himſelfe upon the point of difficu lty to preſcribe ſtatutes to a people *glutted* with ſuch happineſſe: *inferring* that *proſperitie* will obey no Lawes: So the *proud man* will not yeeld *obedience* to God, nor *vaile* to any beſides his owne ſuppoſed *excellency* [l]. *Pride compaſſeth them about as a chaine: violence couereth thē as a garment, they ſet their mouth againſt the heavens, and their tongue walketh thorow the earth.* Pſalme 73.6.9 [m]. The *Vnicorne* may boaſt of his *horne*; which medcineth the poyſoned ſtreames: the *Be-*

(i) *Vna ſuperbia diſtruit omnia. vitia quippe cætera in peccatis, ſuperbia verò etiam in rectè factis timenda eſt, ne illa quæ laudabiliter facta ſunt, ipſius laudis cupiditate amittantur.* S. Aug. Tom. 2. Dioſcoro. Epiſt. 56. *Quod juſtitia ædificaverat Phariſæus, ſuperbia deſtruebat, atq; ideo non placuit Deo, qui placebat ſibi.* S. Aug. Tom. 2. Epiſt. 58. Paulinus Auguſtino

(k) *Humilitas, hominis ſanctis Angelis ſimiles facit, & ſuperbia dæmones ex Angelis facit.* S. Aug. Tom. 4. in Append. de ſalutar. document exhortat.

(l) *Cum igitur ſuperbia ſit amor excellentiæ propriæ, invidia vero ſit odium fœlicitatis alienæ, &c.* S. Aug. Tom. 3. de geneſi ad. literam lib. 11. de lapſu dæm.

(m) *Neptuno compedes, & Phœbo tenebras minatur.*

Zaar

zaar of his precious *Stone* [n], the *Bever* of his *Skin*, the *Panther* of his *Colours* [o], the *Pinke* of its *sweetnesse*, the *Tulippe* of its *beauty*, and all other creatures of some singular *excellency*, onely the *Mushrome*-man (which of all other vegetables wants a roote) is like the *Iaye* deckt with borrowed ornaments *, hath nothing of his owne to *animate pride*, but rather is counselled by *reason* and *Religion*, to bee *humbled* for his manifold wants and exceeding *vanity* [p]. Let this faire *Swanne* bow his necke to behold his *blacke feete*, in this remarkeable *Text* [q]: that whiles his eye is in the *streame*, the *cleare water* of Gods Spirit may wash away this *filthy pride*, and bring him to a cooler temper of moderation and *modesty*, in the manageing of those necessary blessings, wherewith the *liberall hand* of God enricheth him, and *feathers* his Nest [r].

Secondly, it convinceth, and sharpely reproueth the folly of worldlings; who *trifle away* their *precious houres*, in loathsome *vanity*: Like *swine* that roote up beds of *flowers*, and sweete *Roses*, but wallow in the *mire*. Their *heart* like a fruitfull mother conceives vanity; their *hands* bring it forth, and their *affections* nurse, it up to their owne destruction. *O yee Sonnes of men, how long will yee love vanity* [s]? Psam.4.2. *What iniquity have yee, or your fathers found in the Lord, that yee are gone farre from him, and have walked after vanity,*

(n) Doctor Monardus, Histor. de occidental. India.

(o) α παῦ & θήρ. *Quod omnium ferè ferarum coloribus distinguatur, & splendeat.* Becman. de Origin. linguæ Lat.

* Hor. Epist. lib. 1. Epist. 3. v. 18.

(p) *Plus videns mihi deesse quam adesse, ero humilior ex eo quod deest, quam elatior ex eo quod adest.* Remigius in loc.

(q) *Ecce quam notabilis, sententiosus, & fructuosus est versus.* Dion. Carthus. in loc.

(r) *Quod ritè expensum plurimum momenti habet ad persuadendum modestiam.* Pellican. in loc.

(s) *Turpassis vanitudine ætatem tuam.* Non. Marcell. cap. 2.

nitie, and are become vaine, *Ier.* 2. 5. Reaſonleſſe Reaſon is the *Coach-man*, vaine excuſes the *Chariot*, and the poyſoned baits of Sinne the *Courſers* to draw them along, and make them *draw iniquitie with cords of vanitie, and ſinne, as it were with a cart-rope*, *Iſai.* 5. 18. They take pleaſure in the *vanitie of wickedneſſe*, *Ecclus* 17. 30. thinking *it vaine, not to be vaine*; and *vanitie to ſerve the Lord*, *Mal.* 3. 14. wholly addicting themſelves thereunto, till they *vaniſh in their vanitie*[t], *Iob* 27. 12. But as the *Adders* ſting is *ſweet*, but the venome *deadly*: ſo how ſweet ſoever *vanitie* ſeeme unto the wicked, it will prove *mortall* in the end; give them *a ſtab* under colour of *Court-ſhip* & courteſie[u]; *betray* them as *Iudas* did his Maſter[x] with a *kiſſe*.

The *ſtrumpet Vanitie* is like the *Apothecaries* painted pot, full of ranke poyſon within: ſhe hath a *virgins-face* like the *Harpie*, but a *vulturs talon* to deſtroy, which makes incredulous perſons when they returne with the account of their owne *experience*, to cry out, and *mourne at their end, when they have conſumed their fleſh and their body. How have I hated inſtruction, and my heart deſpiſed correction? I have not obeyed the voyce of them that taught me, nor inclined mine eare to them that inſtructed mee*, *Prov.* 5. 11, 12.[y]. Yet who will beleeve our report? Men chuſe rather to drinke of the rivers of *Damaſcus*, then the wholſome

(t) *Cur nam ergo vanitate vaneſcitis?* Sic Mercerus & Arias Montanus Bibl. Hæb. *Animum libido torquet, inflat gaudium, ſpes tollit, ac timor premit.* Buchan. in loc.

(u) 2 Sam. 3. 27.

(x) Matth. 26. 49.

(y) *Cur aliquid vidi? Cur noxia lumina feci?*
Cur imprudenti cognita culpa mihi eſt?
Nec veniam laſo numine caſus habet.
Ovid. Triſt. lib. 2.

ſtreames of *Iordan*. They love *vaine-Company*, with *Abimelech*, *Iudges* 9.4. and *vaine-perſons*, with *Ieroboam* [z], who have not the *feare of God* before their eyes: whereby they become *hatefull unto God* [a], and an *abomination unto the juſt* [b]. They inure themſelves to *vaine viſits*, pretending *love*, where *malice* is harboured in the heart. They come to the ſicke man with *live for ever* in their mouthes; but their heart at the ſame inſtant, ſaith, *when ſhall hee dye, and his name periſh? Pſal.* 41. 5. They profeſſe they are ſory for his weaknes, but when he comes to ſee me, *he ſpeaketh vanitie and lies* ver. 6. hee is no ſooner out of the roome, but hee ſaith of the deareſt childe of GOD, *An evill diſeaſe cleaveth faſt unto him: and now that hee lyeth, hee ſhall riſe up no more*, verſe 8. Thus they recompence *evill* for *good*, and *jeaſting* for *faſting*, *curſes* for *prayers*, *taunts* for *teares*. When they were ſicke, *my cloathing was ſackcloath. I humbled my ſoule with faſting, and my prayer returned into my owne boſome. I behaved my ſelfe as though hee had beene my friend, or brother. I bowed downe heavily, as one that mourneth for his mother: but in mine adverſitie they rejoyced, Pſal.* 35. 13, 14, 15. Such *viſits* as love invites, are metamorphoſed into *vanitie*, while they ſtrive each with other in *vaine complements*, and in profuſe *prodigalitie* of *idle*, *ſoothing*, *ſmoothing words*. *They ſpeake vanitie every one with his neighbour, with flattering lips and with a double heart doe*

they

(z) 2 Chron. 13 7. *Qui nulla religione, nullis legibus teneri volunt.* Lavater in loc.

(a) Pſal. 5. 5.

(b) Pro. 29. 27.

they ſpeake. Pſal. 12. 2. *Their mouth ſpeaketh vanitie, and their right hand is a right hand of falſhood. Pſal.* 144.8. They ſpeake one thing, and thinke another, which diſſimulation is *odious* to God and man [c]. They winne and weare the Bell, for *good-fellowes, excellent-Companions, compleat-Gallants, merry-Greekes*, among ſuch as themſelves, but their ſtrained jollitie, and forced mirth is but *madneſſe*, *Eccles* 2.2. It is as *leud* as *loud*, as *ſhort* as *ſharp*, *pricking like thornes*, *Nahum* 1. 10[d]. *The triumphing of the wicked is ſhort, and the joy of the Hypocrite but for a moment, Iob* 20.5. For eyther they be *mad* when they be *merry*, or *ſpeake lyes, or live ungodly, or elſe lightly forſweare themſelves, Wiſd.* 14. 27. Thus their *Sardonian* laughter ends in ſinne, teares and *torments* [e].

And many who ſhunne all *frothy, ſilly*, and *Apiſh complement*, as unbeſeeming any one that can eyther *ſpeake honeſtly*, or is not *empty* of matter, and of a *barren braine*, yet are entangled with *uncomfortable* and *unprofitable diſcourſe*; ſuch as neither *God approveth*, nor the hearer receiveth *edification* thereby [f]. Such *unruly and vaine talkers*, *Titus* 1. 10. never pleaſe themſelves better, then in abuſing their wit and abilities in *fooliſh queſtions*, *ſtri-*

(c) *Hoc enim celandi genus quale ſit, & cujus hominis quis non videt? Certè non aperti, nõ ſimplicis, non ingenui, non juſti, non viri boni: verſuti potius, obſcuri, aſtuti, fallacis, malitioſi, callidi, veteratoris, vafri, hæc tot & alia plura, nonne inutile eſt vitiorum ſubire nomina?* Cicero lib. 3. de Offic.

Quod ſi vituperandi ſunt qui reticuerunt, quid de ijs exiſtimandum eſt, qui orationis vanitatum adhibuerunt. Cicero lib. 3. de Offic.

Semper auget aſſentatio id, quod is, cujus ad voluntatem dicitur vult eſſe magnum.

Quamobrem quamvis blanda iſta vanitas apud eos valeat, qui ipſi illam allectant & invitant: tamen etiam graviores, conſtantioreſq; admonendi ſunt, ut animadvertant, ne callida aſſentatione capiantur. Cicero de Amicitia. circa finem.

(d) *Crepitus ſpinarum, nec jucundus, nec diuturnus, & tamen ſpinis exitioſus.*

(e) *In Sardo inſula, ſenes qui ad ſeptuageſimum ætatis annum acceſſiſſent, à filijs ſuis ridentibus in Saturni honorem lignis cædi ſolebant, &c.* Nat. Com lib. 1. cap. 17.

(f) *Vanus eſt, qui etiam ſine utilitate mentitur.* Veter. Gram. lib. de ſermone Latin.

vings, and *contentions*, which are *unprofitable and vaine*, *Titus* 3.9. But as the Fisher-man loves to cast his net in *troubled waters*, so those delight not in that which increaseth *brotherly love*, strengthens *faith*, and manifests a feeling, sound, and *sincere conscience*, but in *turning aside unto vaine jangling*, 1 *Tim.* 1.5, 6. let such hunt after the *affected* title of learned, and judicious *Criticks*, profound *Scioliists*, yet *God knoweth vaine men, hee seeth wickednesse also, will hee not consider it?* *Iob* 11.11. For when they speake *great swelling words of vanitie, they allure through the lusts of the flesh, through much wantonnesse, those that were cleane escaped from thē, who live in error*, 2 *Pet.* 2.18. Others delight in *vaine bookes, amorous layes, wanton poems, frothy pamphlets*, which not onely *banish* the holy *Bible*[h], profitable *sermons*, divine *meditations*, excellent bookes of *Theologie*, well penn'd and laudable *historie* out of their *heads, hearts, hands*, and *houses*; but like corrupt nutriment spoile the *Stomacke*, breed *ill humours*, pamper *corruptions*, uphold *Sathans kingdome*, steale away *time*, and finally, betray the captivated *soule* unto the devill, as *Zebul* did *Gaal into the hands of Abimelech*, *Iudges* 9.38. Evill bookes are like *pitch*, which defile all that touch them[i]: like *hot iron* that will seare the toucher: like the *Plague*, to infect all upon whom they breathe. They are the *golden apples*, cast in the way,

(g) Pro. 10.19. *Aut intempestiva loquūtur, incertos rumores disseminant, optima calumniantur, ambigua in deteriorem partem rapiunt, leviora errata exaggerant: ubi veris destituuntur, mendacia fingunt, quæ in vulgus spargant, tantum ut ipsis materia garriendi suppetat.* Zeth. in locum. πολυλογίᾳ πολλὰ σφάλματα ἔχει.

(h) *Quāto rectius hic, vos exemplaria sacra, Nocturna versate manu, versate diurna.* Horat de arte poet.

(i) *Amatoriæ Nasonis in quibus non est tutum, rudem etatem exercere.* Erasmus.

way, to hinder thy race to Heaven, and fitting thee for nothing but a *fire of luſt*, *vanity*, and *the fire of Hell*, are moſt meet *fewel* for the *fire*. *Acts* 19. 19[k].

They love to frolicke in *vaine* and *exoticke Faſhions*, their *garbe* being more *mutable* then the *Polypus*, their ſhape *monſtrous*, their cariage *wanton*, their attire *laſcivious*: ſo often turning themſelves into *habits*, that many of them turne themſelves out of *Gods knowledge*, their *friends favour*, the *Saints companie*, their owne *credit* and faire *poſſeſſions*, and at laſt are turned into a *thread-bare-coate*, & into a *cloſe priſon*. Which great *varietie* of *veſtments* is proper only for *Princes*: which *great vanitie* is a *great ſin*, even in the *Princes Childrē*. *Zeph* 1.8.

They are *vaine* in their *Recreations*, waſting the *golden dayes* with *ſilver mines*; till their decayed *health*, proclame to their *wounded conſcience*: that the Lord will ſhortly call them to account in earneſt [m], for times bondage *unredeemed* [n], and *meanes miſſpent*, upon, *Birds*, *Beaſts*, and *Doggs*, which would have cloathed & refreſhed the poore *Saints of God* [o]. They are *vaine in their workes*, Eccles. 1.14. they feed on wind, wherewith they can neither fill their *belly* nor their *hād* [p]. Their *ſtudies*, *counſells*, *deliberations*, *projects*, *courſes*, *converſation*, and *reſolutions* [q], *are vaine*. So that their *old age*, is *vanity* like their *youth* [r], their *outſide*, like their *inward parts*

(k) *Non tantum de magicis præſtigiis hæc dicit, ſed de frivolis & inanibus ſtudijs, quorum major pars hominum nimis ut plurimum cupida eſt.* Calvin. Βίβλους. *Quo nomine, comprehendit quoſcunq; qui ſolidam in ſe utilitatem non continent, ſed per varios circuitus hominū mentes & ſtudia inutiliter abducunt.* Idem.

(l) *Qui induuntur indumentis alienigenarum, id eſt omnibus delitijs & vanitati ſtudent, palamq; oſtendunt invectis exoticis moribus & veſtimentis.* Tremel.

(m) ἐν οἷς ἂν ὑμᾶς καταλάβω· ἐν τούτοις καὶ κρινῶ. *Quales vos inveniam, tales judicabo.* Iuſtin. Martyr. Tryphon. Eccles. 1 1.3

(n) Epheſ. 5.16.

(o) Mat. 25.41,42.

(p) Hoſeah 12.1.

(q) 1 Pet. 1.18.

(r) Eccles. 11.10.

very corruption Pſalm. 5.9. their very *cogitations vanity*, 1 Cor. 3.20 [f]. They are nothing but *a bladder of vanity*, blowne from the rocke Chriſt; unto *a vaine hope*, Iob. 37.8 [t]. *a vaine faith* [u], to *a vaine race* [x], to *a vaine Religion*, from the *truth* to errour, from *Antiquity* to Novelty; frō the *purity* of the Goſpell, to *Popery* and *Idolatrie*, the *Doctrine of vanity*, Ier. 10.8. addicted to the *vanities of a ſtrange god*, Ier. 8.19. So that in *fine*, they purſue all ſorts of *vanity*, with no leſſe greedineſſe then the *Lyon* the prey, or the keene hound the wounded *Hart*, their *very ſoules being lift up to vanity*, Pſalm. 24.4 [y]. As if they were reſolved in themſelves like deſperate *Ruffus*, who painted *God* upon the one ſide of his ſheild, and the *Devill* on the other, with this *inſcription: Lord, if thou diſlikeſt my ſervice, I am provided of another maſter, the Devill will entertaine me* [z]. Theſe are the ungodlie who proſper in the world, who ſay how doth God know? *is there knowledge in the moſt high?* Pſal. 73.11,12. But *he that made the eye, can ſee, and created the eare, can heare*, Pſam. 94.4 [a]. *Thou haſt ſet our iniquities before thee: our ſecret ſinns in the light of thy countenance*, Pſa. 90. 8 [b]. And let them know, that whoſoever *travels* with vanity, ſhall *bring forth* iniquitie, which late *repentance* muſt either *drowne* [c], or *Damnation nurſe* [d].

Thirdly, conſidering the premiſes, who will

(f) Pſal. 94.11.

(t) Iſay. 59.4.
(u) 1 Cor. 15.17.
(x) Gal. 2.2.

(y) *Cui manus & mens eſt inſons, nec vana voluat*
Animo, nec ulli damna perjurus dedit.
Buchanan.

(z) *Domine ſi in me nolis, iſte me rogitat.*

(a) Act. 17.28.
(b) *Culpam, abſcondita, errores, adoleſcentiam in conſpectu ſuo poſuit: nam illa omnia vox Hæb. ſignificat.* Heresbach. in loc.
(c) Exod. 1.16. Pſal. 7.14.
(d) Mat. 25.41. *Evannetur vanus, id eſt, ventiletur.* Non. Marcellus cap. 1. Pſalm. 1.4.

will not now bee drawne to condeſcend to this truth, That *every man is vanity?* Hee runns and rides, toiles and moiles, buildes and breakes downe, he gathers and ſcatters, *proſperity* puffes him up, *adverſity* puls him downe, *joy* makes him petulant, *ſorrow* impatient, *hope* comforts him, *feare* diſmayes him; *riches* encreaſe his Avarice, *loſſes* enlarge his ſorrowes, his *ſailes* are ſet to every wind, hee is ever either gathering or caſting up *mire and dirt*. Yet they are *caried away as a flood, and vaniſh as a ſleepe*, Palm. 90. 5. A *torrent* is *turbulent* [e], muddy, *violent*, makes a hideous noiſe, carries downe all things before it, yet the further it runns, the weaker it growes, and within a ſhort ſpace is ſwallowed up into the earth, into which it diſgorgeth it ſelfe [f]. Thus man this *maſter of Revels* that beares all downe before him whiles hee lives, is ſoone by cares *broken*, by labours *wearied*, by death *conſumed* [g]. Nothing remaining behinde him but his *good name*, (if he left any,) and his *goods* (if hee got any;) he knowes not for whom: being turned naked from his mothers wombe *into* the world, and turned naked *out* of the world into the *grave*, *Iob* 1.21 [h]. Yet we are ſo *bewitched* with *vanitie*, that meaſuring [i] *our ſelves* by our ſelves wee ſeldome diſcerne or acknowledge this truth. But as the Law which was of it ſelfe *glorious* [k], was ſhadowed by the *Goſpell* which

(e) Καὶ γὰρ ταραχώδης, καὶ τυραννικὸς, καὶ πολύνικος, καὶ ὀλιγοχρόνιος. Locus Epict. a Stobæo ſerm. 1. alligat.
Eſt turbulenta, violenta, obſtrepera, & momentanea.

(f)—*Aut rapidus montano flumine torrens,*
Sternit agros, ſternit ſata læta boumq́; labores,
Præcipitesq́; trahit ſilvas, &c. Virgil. Æn. 2.

(g) ὕδωρ καὶ γαῖα γένοισθε *Humus fiatis & unda.* Homer.

(h) *Haud ullas portabis opes Acharontis ad undas.*
Nudus ab inferna ſtulte vehere rate. Propert.

(i) *Falſis decipimur, fictis delectamur.* Vet. Gram. lib. de ſerm. Lat.

(k) 2 Cor. 3. 7. 8.

which is much more *glorious*; and as the light of *a lampe* is darkned by the rising of the *Sun*; so if we bring our selves into Gods presence by *invocation*, *contemplation*, and *meditation*, then we shall appeare without glory, and excellency, *most vaine*: not onely our *appurtenances*, but even our very *substance* will be found *vanitie* [l]. Then his *wing* of selfe-love wherewith he towreth so high, being imped in the *soft waxe of vanitie*, will melt with that heate and faile him. Those few minutes of lent-life we corrupt and shorten by *turbulent* affections, *pernicious* passions [m], which *stormes* in want sinke us, and *calmes* in fruition of what is desired make us a booty for *ranging-pyrates*. The *ungodly* are strongly convinced of it, the *Godly* will not gaine-say it [n]: The *fælicity* of the one, and *infælicity* of the other is *meere vanity* [o]. Let him that doubts of it cast his *eye* upon the corps of his *deare-dead-friend* [p]; with whom hee lately walked joyfully to the *house of God*, and tooke sweete counsell together; behold now hee is *set out* in the streetes, his *tender orphanes* follow him to the grave, the *mournefull widow* bedewes the earth with teares; his carefull *servants* lament their losse, the *bosomes* of his familars are *prisons* scarce strong enough to keepe their *hearts* frō bursting out. The *Virgins* to shew man is but *a fading flower*, doe bestrew the way to the grave with *flowers*, tell

(l) Hugo Card. in loc. *Vanissimus est, quisquis est homo, quantumvis videatur esse aliquid.* Campensis in loc.

(m) Peter Martyr in loc.

(n) Ayguanus & Glossa. in loc.

(o) Brentius in loc.

(p) *Si vivens homo vanitas est, mortuus est vanitas vanitatum.* S. Hyeron.

tell me now if man be not *a shadow, a flower, a dreame* [q], *a worme and no man* [r]; *a broken vessell* Psalm. 31.12. *Nothing* Galath, 6. 3 [s]. *Altogether vanity.*

Fourthly, Trust not in man. *Put not your trust in Princes, nor in the sonne of man, in whom there is no helpe: his breath goeth forth, he returneth to his earth, in that very day his thoughts perish, Psal.* 146. 3. 4. *Vanitie* will deceive thee, and *every man is vanitie. Vaine* in favour, respect, and *love* to those, the foundations of whose fortunes are laid in the bottome of their sincere affection, *Ester* 7. 8. The River *Novanus* [t] in *Lombardie*, at every Midsommer *Solstice*, swelleth & runneth over the bankes, but in mid-winter is cleane dry: Such is the condition of man, *plentifull* and *prodigall* of his love and favour, when his friend stands no neede of it; but *base* and *penurious* when just occasion brings friendship to the *Test*. *My brethren have dealt deceitfully as a brooke, and as the streames of brookes that passe away:* which in winter time, when water may be fetcht out of every ditch, and the meadowes overflow, when wee need them not, they are full of water, yce, and snow [u]: but when the *Traveller* in the wearisome wildernesse is thirsty in Sommers heate, and resorts thither for a coole and *comfortable draught*; then those rivers wherein the snow was hid, are vanished: when it is hot, they are consumed out of their

(q) S. Chrysost. ad populum Antiochen.

(r) Psal. 22.6.
Omnia sunt hominum, tenui pendentia filo,
Et subito casu, quæ valuere ruunt.
Strigellius.

(s) μηδὲν ὤν. *Caro resolvitur in putredinem, putredo in vermem, vermis in pulverem: sic reddit in nihilum, quod fuit ante nihil.*

(t) *In agro Pitinate trans Apenninum, fluvius Novanus omnibus solstitijs torrens, bruma siccatur.* Plin. Nat. Hist. lib. 2. cap. 103.

(u) τῶν εὐτυχούντων πάντες εἰσὶ συγγενεῖς. *Omnes propinqui sunt viris fœlicibus.*
Menander.
Donec eris fœlix, multos numerabis amicos:
Tempora si fuerint nubila, solus eris.
Adspicis ut veniant, ad candida tecta columbæ?
Accipiat nullas sordida turris aves?
Horrea formicæ tendunt ad inania nunquam, &c. Ovid. Trist. lib 1. Eleg. 8.

place. *The troopes of Tema looked, the companies of Sheba waited for them, they were confounded because they had hoped, they came thither, and were ashamed, Iob 6.15,16, &c,* [x].

In the countrey *Carrinensis* in *Spaine* [y], there is a river that shewes al the fish in it to be like *gold*, but take them *out* with a net, and they differ nothing from their naturall kinde and colour. But in *all* countries there bee *men* whose *faire promises*, and colour of freindship is like the tall and faire *Cypresse*, but in adversitie, and when urgent occasion makes triall of them, they are like the *fig-tree*, unto which Christ resorted [z], *without fruit*, and in the handling differ nothing from *profest foes*. In their promises they are *vaine*, and *trecherous*, Iudg.9.23. their favour and displeasure, their love and hate, are *alternative*. The greatest *kindenesses*, and most *sincere* affection, and *service*, are not seldome rewarded, with *horrible ingratitude*, *oblivion* and *hatred*, Psalme 35. 12 [a]. In their *entertainements* vaine: *Eate and drinke, saith he to thee, but his heart is not with the*, Prov.23.7. In their *Complementall visitations* vaine, *Absolons* hand, his kisse, his *court holy-water*, his graces countenance, and favours, were but *smoake*, and hee perished with smoake [b]. 2 *Sam.*15.5. *When hee speaketh faire, beleeve him not: for there are seven abominations in his heart*. Prov. 26.25. In their semblances of *pietie* and *devotion*,

(x) εἰ μὲν γὰρ πλουτεῖς, πολλοὶ φίλοι, ἢν δὲ πένηαι παῦροι. Theognis.

(y) *In Carrinensi Hispaniæ agro, fons est, aurei coloris omnes pisces ostendens, Nihil extra illam aquam cæteris differentes.* Plin. Nat. Hist lib.2.cap.103.

(z) Mat.21.19.

(a) *Multa fidem promissa levant, ubi plenius æquo;*
Laudat venales, qui vult extrudere merces. Horat. Epistolar. lib.2. Epist.2.

(b) *Theagines* καπνὸς, id est, *fumus cognominatus: quod magnificè polliceretur, cum esset pauper.*

votion, vaine 1 *Sam.*15.13. Great things cannot helpe men, nor great men helpe us. *There is no King ſaved by the multitude of an hoſte; a mighty man is not delivered by much ſtrength: An horſe is a vaine thing to ſave a man, neither ſhall he deliver any by his great ſtrength*, Pſalme 33.16,17. Men are men, that is, *inconſtant, fickle, changable, unreaſonble, irreligious, mortall*, and to rely upon; *a broken reed. For ſome man is a friend for his owne occaſion, and will not abide in the day of trouble, and there is ſome friend that turneth to enmity, and taketh part againſt thee, and in contention hee will declare thy ſhame: againe, ſome freind is but a companiõ at thy table, & in the day of thine affliction he continueth not.* Ecclus.6.8,9, 10 [c]. Briefely all *men are liers*, Pſalm. 116. 11. *unable*, and impotent to help us or *unwilling* to act the noble part of a friend, *vanity* is unto them as *a garment* that covereth them, and *a girdle* wherewith they are continually *girded*.

And if wee may not truſt in *vaine-man*, much leſſe is confidence in *worldly vanities* tolerable. *They that truſt in their wealth, and boaſt themſelves in the multitude of their riches, this their way is their folly.* Pſal.49.6.13 [d]. Loe this is the man, that *made not God his ſtrength; but truſted in the abundance of his riches, and ſtrengthened himſelfe in his wickedneſſe.* Thus God ſets the worldling upon the ſtage to be laught at. *Pſalm.*52.6.7. For if it be *better to*

(c) ζεῖ χὠτὰ, ζῇ φιλία. *Fervet olla: vivit amicitia.* Suidas. πολλοὶ τράπεζης, ἀλλ' ἀληθείας φίλοι. Menand. *Menſæ, cibique ſplendidi, non veritatis ſunt amici plurimi.*

πολλοὶ γὰρ πόσιος, κὴ βρώσιός εἰσιν ἑταῖροι, Καιρὸν δ' ἀμπώτοντες, ἑτοῖμοι χορέπλαδα ἔχων. Phocylides. v. 86. *Multi ſunt etenim ſocij potuſq́, cibiq́, Tempora ſervantes, dum ſit, quo venter alatur.*

(d) *Ridet & irridat amatores mũdi, qui mũdo confidunt, ac Chriſtum negligunt.* Iacob de Valent. in loc.

truſt in the Lord, then to put confidence in man, Pſalm, 118.9. becauſe they are *mortall*, Pſal. 82.7. *and vaine is the helpe of man*, Pſal. 60.11. and to *no purpoſe*, Iſay. 30.7. in ſo much as *our eyes may faile us, for our vaine helpe, in watching for a nation that could not ſave* [e]: Lam. 4.17. then to rely upon God, without an *eye* to *man*, or *world*, is the beſt of all. Worldly things *Comfort in vaine*. Zach. 10.2. they are but as a *Leproſie* in a garment [f], as *Cities of vanity*. Iſay. 24. 10. as the *ſtraw* of *Ægypt* which the *Hebrewes* gathered [g]. *Curſed* are they who *taxe* themſelves with the cõfidence in them; but *bleſſed is the man that maketh the Lord his truſt : and reſpecteth not the proud, nor ſuch as turne aſide to lies*, Pſalm. 40.4. *And they that know thy name, will put their truſt in thee, for thou Lord hàſt not forſaken them that ſeeke thee*. Pſalm. 9. 9, 10. Money, and men are as *droſſe*, as *graſſe* [h], but the Lord is an *Ocean of goodneſſe*, from whence all mercies proceed. *Health* for the body, *peace* to the minde, *joy* to the heart, *meate* for the table, *garments* for the backe : *a friend* for thy boſome, a *wife* for thy bed, *honour* for thy name. His *eye* is clearer then the Sunn, to eſpie thy want, his *eare* open as the ayre to receive thy cry, his *hand* unlocks all hearts to be-friend [i], his *compaſſions* are more tender then a parents, his *promiſe* is eſtabliſhed for ever *as the moone and as a faithfull witneſſe in heaven*.

Pſalm,

(e) *Dulcis inexpertis cultura potentis amici.*
Expertus metuit. —
Horat. lib. 1. Epiſt. 18.

(f) *Septempliciter enim occupavit nos lepra ſuperbiæ, in proprietate poſſeſſionum, in gloria veſtium, in voluptate corporum, &c. porrò in lepra veſtis omnem ſeculi hujus pompoſam intellige vanitatem.*
Ber. ſer. 3. de reſurrec.

(g) Hyeron. Lauret. in Syl. Alleg. in verbo Palea.

(h) Pſal. 119. 119. 129. 6.

(i) Pro. 21. 1.

Psalm,89.37. Hee *speakes with his mouth, and performes with his hand*, 1 King. 8.24. and his word is past, his promise is sealed. *They that seeke the Lord shall not want any good thing*, Psalm. 34.10.

Fifthly, learne all men henceforth, to *contemne* this *vaine life* with all its *vanities*, and to seeke for a new, and a better life where *vanity* is not *admitted* [k]. *That* is onely sweet to them that *know it not*, *this* onely to them that *seeke* and *finde it*. When *David* was in the greatest perplexity, behold his *meditations*, and thoughts [l]. The *sanctified imployment* of his soule, was to *thirst* after heaven, after *Christ*, the *Alpha* and *Omega* of all our happinesse. This *Psalme* is entituled to *Iduthun* the *victor* or *conquerour* [m]: and what greater conquest can a Christian make, then to forsake the world, the *pompes* and *vanities* thereof in his affections, and towre aloft unto *CHRIST* [n]? The *Septuagint* entitle it, *unto the end* [o], which end is *Christ* [p]; as if it were written thus: *unto the honour of Christ*, who is the *end of the Law* [q], the *consummation* of our blessednesse in this life, and in the world to come [r]. In respect whereof all things else are *dung*, *drosse*, and if any thing be worse, *vanity* [s].

Nor is it a vaine conjecture that in the *title* of this *ode*, this instruction was intended that *we should seeke for Christ unto the end*,

(k) *Contemnamus vanam istam vitam, & festinemus, &c.* S. Origen. in loc.

(l) *Quid dixerit, quid cogitaverit, quid doluerit, quid meditatus fuerit, quid oraverit.* Arnob in loc.

(m) *Vincenti*, id est, *Archimusico.* Genebr. in loc. τῷ νικοποιῷ. Aquilla.

(n) *Nulla potest esse victoria nobilior, quam per patientiam vincere in bono malum.* Bellar. in loc.

(o) εἰς τὸ τέλος: scilicet, *nos dirigens in Christum.* Sebald. in loc.

(p) Cassiodorus.

(q) Iacob de Valentia in loc.

(r) *Christus est consummatio, in presenti ad justitiam, & in futura ad coronam.* Iohan. de Turre-cremata in loc.

(s) *Bene dixi, quod vita mea in conspectu tuo sit, quasi non sit, propter brevitatem & vanitatem.* Idem. ibid. *Res est nihili.* Campensis in loc.

in whom we have *resurrection and life* [t]. For as every good Christian *walkes in Christ* [u], so his chiefe care is to walke *after Christ*, to overcome the *vanities* of this world, and *devote* himselfe to God. In which respect every man living should be an *Iduthun* [x], a *holy*, *sanctified* man; not in the *letter*, but in *spirit*; though not in *name*, yet in *signification*; not by *carnall propagation*, but in *faith* and winged *affection* to flye to heaven [y]. Our *golden morning* thoughts, our *silver noone* meditations, our *Leaden-night* cogitations should ever feed upon *Christ*, and his merits, our *redemption*, and the glorious *inheritance* hee hath purchased for us [z]. He is our *Substance*, in comparison of whom all other things are but *Accidents* [a]. Our soules have *feet*, *fins*, *wings* [b], upon these *feet* runne after Christ, with these *fins* swim after him in the glassie sea of this world, with these *wings* raise thy choise desires unto mount *Sion*. *What is my hope?* (saith the King) verse 7. *Even thou O Lord art my hope*. Seeing thou hast given mee the *world*, which I *contemne*, give me *thy selfe* whom my *soule desireth*. Let others *strive* for temporall Kingdomes with *Cæsar*, and *Pompey*, with *Absolon* and *Adonijah*; let others *contend* for *praise* and *applause* of their wits, with *Arrius*, *Samosetanus* and *Nestorius*: Let others *gape* for honour and *promotion*, as *Eugenius*, *Ruffinus*: Let others *heape* up riches, as *Doeg*, *Nabal*,

(t) Lorinus in loc.
(u) *In imagine pertransit homo*, v. 6. *In Christo ambulat, qui sequitur Euangelium. Hæc imago venit ad terras, ut non jam in umbra ambularemus, sed in imagine, scilicet Christo.* S. Ambr. in loc.
(x) S. Aug. in loc. ἐσυλωμένον τῷ Θεῷ. *Deo deditus.*
(y) *Non litera sed spiritu, non carnis propagatione, sed fidei firmitate.* Carthus. in loc.
(z) *De vera substantia, semper meditandum.* Gesnerus in loc.
(a) Avendanus in loc. in explicat. Ps. 118. tractat. 7.
(b) S. Aug. in loc.

bal, Cræſus: Let others *ſwallow* downe pleaſures as the fiſh doth water with *Cambiſes, Ptolomie, Tyberius:* Let others *hunger* after victory and *triumph* [c] with *Iuſtinian* and *Beliſarius*, yet theſe are *vaniſhed*, and did not make a ſaving *voyage*. But let all that *name* the Lord, ſeeke after *Ieſus Chriſt*, the eternall verity, and the *doore* to our fœlicity. Thus every *holy perſon* may bee *Iduthun*, and the *Pſalme* dedicated unto him. And as others *creepe* into *vanity*, ſo doe thou *ſteale* thy ſoule away from vanitie, a *theft commendable*. Let the fifthy *ſmoake of vanitie* drive away the *Bee*, whoſe *honey* is Chriſt, whoſe *Hive* is Heaven: *Fly from it, as from a ſerpent, for if thou commeſt neare it, it will bite thee: the teeth thereof are as the teeth of a Lyon, to ſlay the ſoules of men*, Ecclus. 21.2. *Davids* heart was ever ready to embrace Chriſt, his eye lift up to the *Hils, from whence came his ſalvation* [d]. When *Iuno* was pourtraide, the ſeverall perfections of the choiſeſt *beauties* were borrowed to perfect the work; ſo to perfect thy contempt of *vanitie*, borrow the examples of *Chriſt*, and his *Apoſtles*, of his faithfull ſervant *Moſes*, who *choſe rather to ſuffer adverſitie which the people of God then to enjoy the pleaſures of ſinne for a ſeaſon*, Heb. 11.25. The *Romans* who thirſted after honour in the warres, ſet *Scipio* before them, the example of *valour*; and to reſtraine themſelves from *vice*, they conceived

(c) *Differes de triumpho, quid tandem habet iſte currus? quid victi ante currum duces? Quid ſimulacra oppidorum? quid aurum? quid argentum? quid legati in equis & tribuni? quid clamor militum? quid tota illa pompa? inania ſunt iſta mihi crede delectamenta pœne puerorum, captare plauſus, vehi per urbem, conſpici velle, quibus ex rebus nihil eſt quod ſolidum tenere.* Cicero in Calphurnium Piſonem. Orat. 37

(d) *Nulla in cælo vanitas, nec fortuna, nec temeritas, nec erratio ineſt: contraque omnis ordo, veritas, ratio, conſtantia.* Cicero de Natura deorum.

ved they were in the eye of *Cato*: If we covet the honour of *Iduthun* [e], and would inlarge our opinion of the *baseneſſe* of all things under the *Moone*; for our leader wee have King *David* among *Poets*, *Salomon* among *Philoſophers*, *Abraham* among *ſouldiers*, *Enoch* among *Preachers*, all which conclude, that *all is vanity and vexation of ſpirit*. Let not thy *cuſtome* in ſinfull-vanitie, dull and dead thy *Conſcience* from the ſearch after fœlicity [f]: But remembring that *dreadfull Tribunall*, where ſhortly thou art to hold up thy hand, bee *awakened* to wooe *Chriſt* for *aſſurance* of ſalvation, as the Philoſopher was by his *braZen-ball*, and to thruſt out *vanitie*, which like *Dalilah* tempts thee to deſtruction. *Iacob* lived and dyed in *Egypt*, yet had his bones carried out from thence into *Canaan*: ſo though thou dwell in *Meſhecke*, in the midſt of the *worlds vanity*, charge thy *affections* to keepe *Chriſtmas* in Heaven. Thou haſt thy name (*O Man*) from *looking* up to Heaven [g], where thou maiſt ſee God *thy Father*, Chriſt thy *elder brother*, the Spirit thy *Comforter*, the Angels thy *Guard*, the Saints thy *coheires*, Glory thy *inheritance* and reward. This world is *rough* like *Eſau*, full of vanity from the beginning to the end; the next world like *Iacob*, ſmooth & *beautiful*, wherefore as *Iacob* retired for his ſafety to his vncle *Labans* from *Eſaues* hand, ſo let us

(e) *Tranſiliens de vitijs ad virtutes, de terrenis bonis ad æterna bona, quæ ſunt finis expectationis juſtorum.* Bruno Carthuſ. in loc.

(f) *Magis nos docere debet judicium veritatis, quam præjudicium conſuetudinis.* S. Aug. in Pſal. 105.

(g) ἀνθρωπος ab ἀνω & ὀπτέω. *Video.* *Pronaq; cum ſpectent animalia cætera terram,*
Os homini ſublime dedit cœlumq; videre
Juſſit, et erectos ad ſidera tollere vultus.
Ovid. Metam. lib. 1.

us make a retreate in good order from this *filth below*, to the *City* of refuge appointed us *above*. Here wee are beſet with vanities like *Arabian theeves* [h]. If wee will not loſe our ſoules, wee muſt *watch*: if not be rob'd, alwayes ſtand upon our guard, and often *fight*.

6. But becauſe the *contempt of vanitie*, is not the worke of *Nature*, but of *Grace*, nor every meaſure of grace, but that which is of ſome *growth* doth bring men unto it, we muſt *begge* that power from heaven, which earth affords not. *Turne away mine eyes from beholding vanitie. Pſal.* 119. 37.

There is a threefold life. Firſt, of the *ſoule and body together* [i]: the ſecond, of the *ſoule without the body*: the laſt, of *body and ſoule after the reſurrection*, in eternall glory. Now as we expect the fruition of the two laſt, to have our ſoule reſt in *Abrahams boſome*, and our whole man after that in the *boſome of Chriſt*: So it is meete that whiles wee live here on earth, that *the life alſo of Ieſus might bee made manifeſt in our mortall fleſh*, 2 Cor. 4. 11. But before wee can live *the life of grace*, Chriſt who is aſcēded on high, muſt *pull very hard*, to draw us after him; *to draw us up unto himſelfe*, Iohn, 6. 44. and 12. 32. Hee alone can *frame the heart to hate life* [k]. Eccles. 2. 17. becauſe all is vanity, preſerve us that we *walke not in vanitie* [l], haunt not with *vaine perſons* [m]; but

(h) *Vita noſtra in medio inſidiatorum eſt, in medio prœliorum, ſi volumus non decipi, vigilandum eſt: ſi volumus ſuperare, pugnandum eſt.* Leo de Quadrageſ. ſerm. 1. *Adeſt ſæper inimicus, ſi non vides, videnti crede.* S. Ambr. in loc. *Iudas non dormit*: *Adagium de gnava impiorum & diaboli induſtria, & pervigili ſedulitate, in technis concinnandis.* Zehner. Adag. Cent. 5. 84. S. Hyeron. interpret. Pſal. 39. v. 1. The wicked to be the devill who came to tempt *David.* in loc.

(i) Act. 17. 28.

(k) *Teduit & vitæ—— Deficit inſipiens, deſecit & ſapiens, &c.* Marianus.

(l) Iob 31. 5.

(m) Pſal. 26. 4. μετὰ ματαιοφρόνων. LXX. 70.

but rather *hate ſuch* [n]. He alone can *remove far from us vanitie and lies*, Prov. 30.8. getting of treaſures by *a lying tongue, which is vanity toſſed too and fro, of them that ſeeke death*, Prov. 21.6°. teach us that his *loving kindneſſe is better then life*, Pſal. 63.3. that the *feare of God endureth for ever*, Pſa. 19.9. & to walke in godlines that we may inherit glory. For *what profit is it unto us, if there be promiſed an immortall life, when we do the workes that bring death? and that an everlaſting hope ſhould bee promiſed, us ſeeing that we betyde our ſelves to deadly vanity*, 2 Eſdras, 7.49.50.

(n) Pſal. 31.6. 139.21. *Religioſum odium odiſſe eos, qui Deum oderunt.* Hereſbach. in loc.

(o) *Duplex incommodum in opibus iniquè partis, quod & celeriter diſpereant, & exitium concilient.* Mercerus in loc.

Finally, from this *hive*, we may gather the *honey* of ſweet-conſolation, to *cleare our eyes* [p], and *comfort* our hearts in this wilderneſſe of *vanities*. Howſoever our *ſpan-long-life* is ever in the *waxe*, or in the *weane*; like the *riſing from the firſt finger unto the midle finger, and the fall from that to the leaſt*: and attended with as many *miſeries* as there *be ſtars* in the firmament, and *vanities* as *ſand* by the Sea-ſhore: yet there is an eſtate *in Chriſt here*, and with *Chriſt hereafter*; unto which the righteous attaine, which is *not vanity* but *verity*, not *a ſhadow* but *ſubſtance*, not *tranſient* but *permanent*, not *temporall* but *eternall in the heavens*. Though we now *hang up our harps by the rivers of Babylon and weepe* [q], for the *floods of vanity*, that are ready to *overwhelme* us in our *Captivity*, and abſence from God, and

(p) 1 Sam. 14.27.

(q) *Hæc ſunt arma juſti, ut tacendo, cedendo, & credendo vincat.* S. Ambr. in loc. *Cum mundus tot calamitates ingeminat, dum tot adverſitatibus pulſat, quid aliud quam ne diligatur clamat.* Greg.

and our *Countrey*, in the flesh : yet after a while wee shall bee brought home with *triumph*, unto a Land [r] *flowing with milke and honey*, unto Mansion-places wee *builded not*, to wells of joy wee *digged not*, to Vineyards of happinesse wee *planted not*, to victory wee *wonne not*, to Musicke we *heard not before*; to banquets *wee saw not*, to delights we *thought not on*, to *life* without death, to *dayes* without end [s], to a world *without vanity*, to a condition *without alteration*; to songs *without sorrow*, and to *eternall glory* through Iesus Christ our Lord [t].

I will seale up all with *Selah*, the broad *Seale* of Davids *Hymnes*, and this *text*. A little word, yet of no small difficulty to explaine [u]: Left out of the *Bible* by the *vulgar translation* [x], as though it were *impertinent*, where let them consider whether they come not within the verge of that malediction : *And if any man shall take away from the words of the booke of this Prophesie* (yea or from any part of Gods booke) *God shall take away his part out of the Booke of life, and out of the holy City, and from the things which are written in this booke*, Revel. 22. 19. The *Ancient* interpreters did not much *meddle* with it, and our editions leave it *uninterpreted* [y]. But seeing *whatsoever things were written aforetime, were written for our learning, that we thorow patience and comfort of the scriptures might have hope*

(r) Deut. 11. 11.

(s) *Numerus sine numero, dies sine die, tempora sine tempore.* S. Hieron.

(t) *Cessabit gemitus, luctus, metus, ira, voluptas,*
Fraus, dolor atq; dolus, mæror, discordia, livor;
Nullus egens, nullus cupiens sed pace sub una,
Sufficiet cunctis sanctorum gloria, Christus Alcimus de Original. pec. lib. 2.

(u) *Proposui veterum sententias, ut quantæ res sit difficultatis intelligatur.* Ribera in Habak. cap. 3.
Quid Selah significet, nec Rabbinorum commentarij, nec interpretes quos ego legi, pro dignitate exponunt. Hutter. dictionar. Harmon.

(x) *Græcus interpres omisit, ut et vulgata latina* Heresbach. in Præf. in lib. Psalm.

(y) Lorinus in loc.

Rom. 15.4. and till *heaven and earth passe, one iote, or one tittle shall in no wise passe from the Law, till all be fulfilled*, Matth, 5.18. we have sufficient *warrant*, after the *example* of the learned [z], and *incouragement*, to make enquirie after the minde of the *Holy Spirit*, in that which he hath both *commãded* to be written, and hath *commended* unto us. Wherein like the *Chrystall-glasse*: I will rather present you with the true visage of *Antiquity* [a], then use any new *framed feature* or painting of my owne.

(z) *Neq; quid sit Διάψαλμα indiscussum relinquere oportet.* Greg. Nissenus tractat. 2. in Ps. cap. 10.

(a) *Nos vero patrum opinione non abjecta, non cunctabimur aliquid etiam ex nobis de vocabuli hujus significatione excogitare.* Idem. ibid.

✕ *Selah* [b], is mentioned *seventy foure times* in the Scripture, whereof seventy one in the *booke of Psalmes*; & thrice in the Prophet *Habakkuk* 3. which is written *Psalme-wise* [c]: and ever placed in the *end* of a Psalme or verse; *foure places* onely excepted, where like the *Sun* in the midst of the planets, it is seated to *conjoyne* the precedent words with the subsequent [d], and *communicate splendor* unto both. There was a *threefold* use of it in ancient times, whereof the *first* concerned the *Musicke*, the *second* the *matter* handled, unto which it was affixed, and the *third* the *men or Congregation* assembled in the *Temple* of the Lord: which two last may still have *place* among us Christians, who are in grafted into the *stocke Christ*, from whence the Iewes were *cut off*, but from the *first* we cannot properly sucke such nourishment as once they did.

(b) סלה *occurrit in toto Psalterio septuagies semel; & ter in Chabakkuk propheta.* Athanasius & Sanctes Pagn. in radice Sal. *Et nusquam nisi in Soph-pasuk, id est, fine versus, exceptis quatuor locis.* Ps. 55. 19 & 57 3. *& bis in* Habak. *Vbi poniter in medio sententiæ.* Idem.

(c) *Quæ Prophetia scripta est per modum Psalmorum.* Cevaller.

(d) *Ex quo animadvertimus hoc verbum superiora pariter, inferiora q; connectere.* S. Hyeron.

First

First of the first. The *Kings Quire* [e], learned *fiue* things by it.

First, to make a little *Pauſe, ſtop, or ſtay*; when they came to *Selah*: and to meditate a while upon the matter fore-going [f].

Secondly, they knew by that *Ceſſation*, and *intervall*, that King *David* as hee was *propheſying* unto the people, and *praiſing* God upon the *loud ſounding Cymballs*, was at *that inſtant inſpired* and *taught* ſome new leſſon. Wherefore as men being in ſerious diſcourſe, when they heare a *ſudden noiſe*, hold their peace to liſten, ſaying, *harke, ſee-loe*: ſo *Davids* heart being ſmitten by the *voyce of Gods Spirit*, the muſick ceaſed, ſtopt, and hee checked himſelfe as it were thus; *Speake Lord, for thy ſervant heareth* [g].

Thirdly, it ſignifieth the *change* and *variation of the Muſick in ſome ſtraines*, or of the *Meeter*, or *ſenſe*, or *disjunction of the Rhythme*, or ceaſing of ſome *one ſort of Muſicke* in that variety, which howſoever S. *Hierome* makes ſome ſcruple of [h], relying upon the credit of *Aquila*, an excellent ſearcher of the *Originall Hebrew tongue*, and drawne ſomewhat by Saint *Origens* byas and modeſty [i]; yet it is ſtrongly confirmed by the *authority* of other *Ancients* [k], and *venerable Interpretors*, eſpecially by the *Septuagint*, who [l] as often

(e) 1 Chron. 25. 1, 6. Pſal. 62. ἐπῳδὴ. 1 Chron. 16. 41.

(f) *Silentij nota, ut meditationi locus eſſet.* Marianus in Pſ. 3. 3. Mollerus & Lorinus.

(g) *Sic explicat, & definit. Eſt igitur diapſalma, ceſſatio, ſeu quies interpſallendum de repente facta ad receptionem divinitus miſſæ illuſtrationis* Greg. Niſſen. in Tract. in Pſ. 2. c. 10.

(h) Ad Marcellam Tom. 3. Epiſt. 138. *Nobis (inquit) nihil horum videtur, cum Aquila, qui verborum Hebraiorum diligentiſſimus explicator eſt, Selah, tränſtulerit, emper.*

(i) *Verum autem cujuſdam muſicæ cantilenæ, aut Rhythmi immutationem (qui interpretati ſunt Diapſalma) ſenſerint, aliuave intellexerint tuo judicio derelinquo.* Ibid. S. Hier.

(k) Hilar. Chryſoſt. Euthym. initio comment. in Pſalmos.

(*Quos etiam plurimi ſequũtur in Diapſalmate hoc ſignificare putant, aut alium ſenſum tunc inchoari, mutata harmonia pſalterij, aut alijs cantoribus traditum eſſe Pſalmum, aut ceſſatum eſſe.* Ribera in Habak. 3. (l) *Septuagint. interpr. Theodotion. & Symmach. tranſtulerunt* διάψαλμα. *i. immutationem muſicæ cujuſdam cantilenæ, vel Rythmi.*

as they meet with *Selah* in the Hæbrew Text, in their *Greek-version* translated it, *The change of the Song* [m], which indeed cannot bee gainsaid [n]. And *Origen* prudently durst not deny it; and *Hierome* himselfe elsewhere [o] doth come very neare unto *friendship* and *composition* with this truth.

Fourthly, it directed them to *sing the same verse over againe*, whereunto *Selah* was annexed [p]. Lastly, it was their instruction *to Elevate and lift up their voices, praising God with louder voices, and loud sounding Cymbals* [q]: *Selah* cald upon them for *louder straines* of *Musicke*; *and shrilnesse of voice*. But seeing the Iewish *Harmonie*, and sweet melody is overwhelmed in the ruines of their *glorious temple*, wee remaine *unskil'd* in their *Notes*, which doth obscure our annotations upon it, Let this suffice for the *Musicke*.

Secondly, *Selah* concernes the *Text* of Scripture it selfe, or the *matter handled*, in fiue branches.

First, Some thinke it to bee onely an *Ornament of speech* [r], to grace the language

(m) Διάψαλμα, μέλους ἐναλλαγη: *Cantus immutatio, carminis commutatio.* Suidas in verbi explicat. *Intermissam Cantilenam, Diapsalma recte interpretetur.* Ribera in Hab. 3.

(n) *At in his locis ubi ponitur Selah, aliquam fieri in Cantu mutationem, quod negare videtur Hieronymus, non potest ut existimo negari, clamat enim nomen* Διάψαλμα, *quod non sine causa tam doctis viris, id est, Septuagintà interpretibus, & Theodotioni, & Symmacho placuisse convenit.* Ribera ibid. *Plus vident oculi quam oculus, contra septuag.ne S. Hieronym: quidem.* vid Pelargi Bibliothec. & Possevin. de 72. nominibus.

(o) *Et puto aut musici cujusdam soni esse signaculum, &c.* S. Hier. in Psal. 4. *Incertum sibi esse, ait Origines. Rei interim musicæ peculiarem esse vocem agnosco.* Pagn. in Rad. Sal. (p) Lorinus in loc. (q) *Radix Selah est (ut R. David in lib. Radicum)* סלל *exaltare, elevare, quia in illo loco ubi ponitur Selah, erat elevatio vocis in musica, seu consentu, seu modulatione.* Sanctes Pagnin. *Signum est vocis attollendæ.* Idem. ibid. For the manner, it is a note of singing high: Aynsw. in Psal. 3. 3. *Selah, nota musica.* Buxtorph. *Certum est, Selah sic cantum temperasse ut ipsa modulatio rei & argumento congrueret.* Calv. in Psal. 9. 16. *Rectissimè illi sentiunt, qui dicunt elevationem, ac exclamationem hac voce designari.* Musculus in Psal. 3. 3. *Sic R. David Kimchi scribit elevationem significare.* Theodor. Vatabl. in Ps 3. (r) *Nota ornationis orationis, ut Græci utuntur* Ἦ μὲν, &c. *Sic* Eugubinus.

with

with a ſweet *Emphaſie* [r]: or a *non-ſignificant word* [t], to *compleate* the Harmony, leſt the *verſe* ſhould *halt* for want of *a foote* [u]; but this conjecture is infirme, and many feete wide from the truth [x].

Secondly, It is not onely an *adornation* of ſpeech, but ſignifies moreouer, an *end of that verſe, matter, or Pſalme*, where it is found [y], which is ever in the end of Pſalme and verſe, theſe foure places onely exempted from this rule, *Pſalm*, 55. *verſe* 19. *Pſalm*. 57. 3. *Habak*. 3. *verſe* 3. 9. for as wee write *Finis* at the end of a booke, ſong, or Poeme, ſo the Iewes underwrite *Selah, Salome*, or *Amen* at the end or finiſhing of any Canticle or worke. And the modern Iewes at this day following the opinion of *Aben-Ezra* [z], take *Selah* to bee the ſame with *Amen*: uſing it at the *end* of their epitaphes and prayers, twiſe or thrice together, indifferently thus; *Amen, Selah, Amen, Selah*, which receives ſome credit from this, that the particular Pſalmes end with *Selah, Pſalm*, 3. 8. and the bookes of Pſalmes with *Amen*. For whereas the Pſalter is divided into *five bookes*, foure of them ends with *Amen, ſo bee it*: As you ſhall finde

(r) *Sed non eſt tam ἐμφάσεως, aut ἐκφωνήματος, quam ad dirigendum* Muſic. Mollerus.

(t) *Huic dictioni non eſt ſignificantia.* Interpres Pſ. apud. Pagn. *Judicat nimirum quod verum eſt, ea voce nihil ſignificari quod ad Pſalmi textum pertineat.* Marian. in Pſ. 3.

(u) *Sunt qui hanc vocem ad ſupplendam tantum modulationem carminis adjectam putent, ideo in carmine tantum inveniri ut verſum producat, & pedē ſeu numerum ſupleat.* Aben Ezra. apud Sanct. Pagn.

(x) *Ex his cernitur inſignis R. David error, et aliorum inſcitia, qui dicunt Selah, nihil ſignificare, ſed ornatus aut harmoniæ cauſa poni.* Ribera in Hab. 3. *Selah nota eſt muſica per ſe nihil ſignificans.* Buxtorph. *Alij ad Salah vicinam radicem revocant, et non ſignificat per ſe aliquid.* Refert. Pagn.

(y) *Scire autem debemus apud Hæbræos in fine librorum unum è tribus ſolere ſubnecti, ut aut Amen ſcribant, aut Selah, aut Salom, quod exprimit paccm, ut ſolemus completis opuſculis, explicit, feliciter, finis, aut aliquid iſtiuſmodi.* S. Hieronym. Epiſt. ad Marcell. (z) *Hæbræi hodie magna ex parte ſententiam Aben Hezra ſequuntur, fini ſuarum precum & Epitaphiorum addentes Amen, Selah, ſemel, atq; iterum; ſed linguæ ſuæ paſſim ſe ignaros produnt.* Sanctes Pagnin.

Pſalme

Pſalme. 41.13. the end of the firſt booke: *Pſalme,* 72.19. the period of the ſecond: *Pſalm,* 89.52. the end of the third: and *Pſal.* 106.48. the concluſion of the fourth.

Thirdly, *Selah* is an *Hyperbole* or *illuſtration* of the truth by way of *exceſſe in advancing,* and enlarging it, to make the truth and ſenſe more *cleare* and evident [a], as if wee ſhould ſay, *that is wonderfull!* or *that is excellent!* and ſometimes by way of *aggravation;* that is *monſtrous,* intolerable, *horrible! The Lord came from Teman, and the holy one from Mount Paran. Selah,* Habak. 3.3. *Selah.* .i. God came with *great dignity, excellency,* and *ample majeſtie.* Many there bee *that ſay of my ſoule, there is no helpe for him in his God; Selah,* Pſal. 3.2. *Selah,* as if he had ſaid, *O monſtrous* and *horrible Blaſphemie,* to excommunicate a childe out of the favour of his heavenly father: and limit his mercy, whoſe hand is *omnipotent* to relieve all that rely upon him!

Fourthly, it ſerves to *declare the eternitie of the truth* revealed in that *Pſalme,* or *verſe,* tho perhaps it only began *then* to be *manifeſted* to the Church, or *more fully* at that time then in former ages. Howſoever, the *people,* unto whom it was publiſhed, or the *perſons* unto whom it was ſent, were otherwiſe perſwaded at the firſt publication of it [b], That it was a *veritie* from everlaſting, and ſhall continue for ever [c].

Inſtance.

(a) *Selah, ad verbum,* κατ' ὑπερβολὴν. id eſt, *Summè, maximè, vehementiſſimè, potentiſſimè, excellenter, ad majorem ſenſus evidentiam.* Iun. & Tremel. in Pſ. 3. & 9.16. & Hab. 3

(b) *Quidam interpretes loco Diapſalmatis adſcribunt hujuſmodi intervallus, ſeu ſpatijs vocabulum, Semper. Vt ex hoc diſcamus iſtam à Spiritu Sancto animæ immiſſam doctrinam ſemper extitiſſe.* Greg. Niſſen. tract. 2. in Pſal. cap. 10. Aquila quinta editio, &, S. Hieronym. Selah interpretantur Semper. Pagnin. Sexta editio, jugiter & in finem, quod idem eſt, S. Hier. ad Marcell. Semper. Chaldee Paraphr. Aynſw. in Pſ. 3.

(c) *Docet certè ſempiterna eſſe quæ dicta ſunt.* S. Hier. ad Marcell. *Perpetuitatem eorum quæ dicta ſunt indicat.* Ribera in Hab. 3. *Itaq; Aquila & cæteri qui verterunt Semper, vim vocis Selah declararunt.* Rib. ibid.

Instance, Psalm. 3.8. *Salvation belongs unto the Lord, thy blessing is upon thy people. Selah.* As if hee had said, This is a thing without all controversie true; that God hath *ever delivered*, and will *for ever* blesse his people. This Doctrine is *sempiternall*, and *durable*, that the *mercy of the Lord, endureth for ever.* Psalm. 136.

Fiftly, it did instruct them, to *meditate seriously* upon those Theames where *Selah* was engraven: as containing *matter worthy* of singular *observation, meditation*, and *remembrance*[d]; as either concerning *Christ*[e], the *mysteries of Grace*[f], *Mans duty*[g], or *Frailty*[h]. That as the *Diamond* is of greater value than other pretious stones, and the *Sunne*, is more glorious than the planets: so those *Sentences* are more *resplendent*[i], than other parcels of Scripture. Which howsoever at the first bare view, it doth not alwayes so appeare, there being other *texts* of Holy writ more excellent, (if it were meete to make any comparison) where *Selah* is not found[k]: yet if we dive into the *occasion, scope* and *Nature* of the sentence, we shall more willingly condescend, when wee consider, that it is an usuall custome of the holy Spirit, for our singular instruction and benefit, to propound things of a low, and *inferiour nature* to our *deepest meditation.* Instance Psalme 9.16.

(d) *Selah usurpatur, quando res proposita considerationem meretur diligentiorem & magis attentam.* Gualter in Habak. 3.

(e) Psal. 24.10.

(f) Psal 46.7. 49.15.

(g) Psal. 4.4. 32.5.

(h) Psal. 9.20. 32.4.

(i) *Selah in illis locis* Σελαγεῖται.

(k) *Nam & res humiles interdum altius contemplandas proponit Spiritus Sanctus.* Pagnin.

The Lord is knowne by the judgement which hee executeth: the wicked is ſnared in the worke of his owne hands: which is ſhut up with *Higgaion Selah*, *meditation-Selah*, as if hee had ſaid, Here is a matter *worthy of obſervation*, and *eternall meditation* [l]: the Righteous ſhould never forget this, that the wicked periſh in their owne counſells, and are taken in their owne net. An *obſervation* worthy to bee *engraven* in every Religious perſons boſome: that God will one time or other bee knowne among the wicked, by his moſt *ſevere judgements* executed upon them, though they would never learne by his *Patience* and mercies, to acknowledge him for their Lord [m]. Thus far of the matter.

Now it remaines for a concluſion, to unfold the ſeverall *inſtructions*, which *Selah* afforded unto the *Congregation*; which are theſe *ſixe*.

Firſt, it ſerved as a *note of attention, and intention of the minde*, to what was ſung or ſaid [n]: that whereſoever they caſt an eye upon *Selah*, they might conceive they heard the Lords voice from heaven ſpeaking, *Heare this all yee people, give eare all yee inhabitants of the world*, Pſalme, 49.1. *both high and low, rich and poore, together*: *verſe* 2. That as their *voices* were *lift up* in ſinging, ſo much more their *hearts*, and *affections* might

(l) *O rem! perpetua meditatione dignam, hoc perpetuò meditari debent fideles, nimirum quod improbi conſilio ſuo pereant.* Varab. in loc.
Res procul dubio, quæ imo pectore reponatur. Campenſis.
O Sententiam exacta conſideratione dignam!
Simulq; adnotãdum eſt, non poni niſi ubi valdè inſigne eſt quod dicitur & meditatione dignum. Ribera in Hab. 3.

(m) Selah etiam ex Radice סלח *æſtimare.*

(n) *Eſt nota vocis exaltandæ, eoq; monitorium cogitationis animi intendendæ.* S. Hieron in Pſal. 3.
Mihi videtur non tantum nota Muſica, verum etiam attentionis, & exclamationis. Genebr.
Animi intentionem, ut animis auditorum infigeret. Muſcul. in Pſ. 3.
Vnde Selah, ex Sálal elevatio vocis, ad Pſallendum, mentis ad intentionem. Lorinus R. Kimhi, Genebr.

might bee *Elevated* [o]; that their voice and hearts being both in *tune*, the joynt harmony might bee ſweet in the Eares of the *Lord* [p].

Secondly, It was *a note of affirmation*, whereby they declared their *conſent*, and *aſſent* unto the truth delivered [q], as wee ſay when wee approve of anothers ſpeech; *Right*, *juſt*, you ſay truly, *it is moſt certaine*: So their *Selah*, was as much as *true*, *certaine*, *excellent*. Inſtance, *Pſam.* 3.4. *I cryed unto the Lord with my voice, and hee heard mee out of his holy hill. Selah.* i. *true*, the Lord doth alwayes heare the prayers of thoſe that begge in faith, humility, and truth. *Pſalme* 50.6. *The heavens ſhall declare his righteouſneſſe: for God is judge himſelfe, Selah* .i. it is *moſt certaine*, that the Lord knowes the ſecrets of our hearts, and is the judge of the quicke and dead, and will paſſe moſt righteous ſentence upon us, giving to every man according to his deeds in the fleſh: whether good or evill. *Pſalm.* 52.3. *Thou loveſt evill more than good, and lying rather than to ſpeake Righteouſnes, Selah*: that is to ſay, *undeniable*, we all confeſſe it, our owne experience and ſorrowes, have made us know this, that thoſe who have not the feare of God before their eyes, love to ſpeake and doe all the miſchiefe they are able againſt Gods people: to *hurt them*, rather *than helpe* them, to wound their *innocent reputation*, rather thā preſerveit.

(o) *Signū eſt, & excitādæ vocis, & animi maximè intendendi.* Vatabl. in Pſ. 3. q. d. *O rem ſcitu digniſſimam!* Pſal. 3.4.

(p) *Non vox ſed votum, non muſica chordula, ſed Cor; Non clamor, ſed amor, cantat in aure Dei.* Vulgar. Verſic.

(q) *Arbitror, quod nonnūquam ſit affirmātis verum eſſe quod dicitur, aut ſempternum eſſe.* Ribera in Hab. 3. *Idē eſt quod* בן הרא *ita eſt, ſic eſt, ſic eſt veritas rei.* Cevaller. in Rad. Sal. *Chald. Thalmudici et Aquila volunt eſſe genus aſſervandi. R. Abraham affirmationem & confirmationem, ut verè, profectò.* Genebrad. *Maximè, planè.* Piſcat. *Verè veritas vertunt.* S. Hier. in Pſal. 3.

Thirdly, It was *a devout Ejaculation* of the heart and ſoule unto God, wiſhing and deſiring the *accompliſhment* of what was ſpoken or promiſed[r]. Inſtance, Habak. 3. 13. *Thou wenteſt forth for the ſalvation of thy people, &c. Selah.* As if hee had ſaid, *Lord, I beſeech thee evermore go out ſo*, to deliver thine anointed. *Pſalm.* 55. 19. *Evening and morning, and at noone will I pray, God ſhall heare my prayer, and afflict mine enemies, even he that raigneth of old: Selah* .i. *O Lord, I intreat thee*, ever bow downe an eare unto my humble ſuite, and riſe up againſt them, that riſe up againſt me.

(r) *Alij dicunt eſſe ſignum anhelantis rei eventum.* S. Hieron in Pſal. 3. *In Cantico Habak. ter ponitur Selah, & ſemper optantis eſt ut firmum & perpetuum ſit quod dicitur.* Ribera in Hab. *Arbitror hoc Selah, ita dici ut Amen, optantis ut ſempiternum ſit.* Idem.

Fourthly, It denoted their *admiration at* ſome ſtrange unuſuall effect, whether the *worke of God*, or *wickednes of man*[s]. Inſtance, Pſal. 57. 3. *He ſhall ſend from heaven, & ſave me from the reproach of him, that would ſwallow me up: Selah* .i. *O wonderfull*, and *admirable* goodneſſe of God, that is *pleaſed to ſend* ſometimes his *Angell* from heaven, alwayes his *mercy and truth*, to deliver his poore perplexed ſervants from thē that are too *ſtrong* and mighty for them. Pſam. 54. 3. *Strangers are riſen up againſt mee; oppreſſours ſeeke after my ſoule, they have not ſet God before them. Selah* .i. *O horrible impietie* and cruelty, to hunt after the life of the Saints, and caſt the *God of life*, and his remembrance, behind their backes!

(s) *Eſt magni & rari, alicujus eventus affectus.* S. Hier. in Pſal. 3. For the matter it imports an aſſeveration of a thing to be ſo, and admiration at it. *Aynſw in Pſal.* 3.

Fifthly,

Fifthly, of *humiliation and consternation* of their minde [t], by the consideration of Gods *Incomprehensible majestie*, and their owne great *frailty and misery*. Instance, Psam. 66. 7. *Hee ruleth by his power for ever; his eyes behold the Nations: Let not the rebellious exalt themselves, Selah.* .i. here is matter of *humiliation*, before the King of all the world. *Psalm.* 68.7.8. *O God when thou wentest out before thy people, when thou didst march thorow the wildernesse, Selah.* .i. my very *heart trembles* to consider; I am *moved out of my place*, to reflect upon that *majestie* before whom *the earth shooke, the heavens also dropped at the presence of God; even Sinai it selfe was moved at the presence of God, the God of Israell.* Psalm, 39.11. *When thou with rebukes dost correct man for iniquitie, thou makest his beauty to consume away like a moth; surely every man is vanity, Selah.* As if he should say, this may *humble the proudest heart* in the world, and cast him downe to the ground.

Sixtly, it was a note of *Doxologie* and *praysing of God* in a speciall manner: not much unlike, or the very same [u], with this, *For thine is the Kingdome, the power, and the glory, for ever and ever.* As for example, *All the earth shall worship thee, and shall sing unto thee, they shall sing to thy name. Psalm,* 66.4. *Selah,* .i. Yea Lord, *in thee will wee boast all the day long, and praise thy name for ever, Selah.*

(t) *Ex radicis Etimo tamen constat, sive corporis, sive mentis consternationem, prosternationem, conculcationemq; per illud significari: quibus & humanæ naturæ infirmitas, fragilitas & indignitas; & è contra, Divinæ majestatis excellentia, exuberantia, potentia, sapientia, misericordia, pia devotione, exaltaq; consideratione perpendenda sunt à nobis, quotiescunq; dictionem Selah attigerimus. Nam ex Salah prosternere, et solo æquare, &c.* Hutter. Dixionar. Harmon.

Vt Psal. 59.5. *Dominus Deus exercituum, Deus Israel. Gentes impios.* vers. 13.

(u) *Hinc colligo hanc dictionem tribus duntaxat literis, idem significare, quod Christus orationi dominicæ annectit. Quia tuum est regnum, et potentia, et gloria, in sæcula sæculorum. Amen.* Hutter. Dixionar. Harmon. *Multi exposuerunt Selah in sæculum.* Pagn. ut R. Himman. & Targum.

Psalme, 44. 8. .i. *Blessed bee the Lord God, of Israell, which only doth wonderous things, and blessed bee his glorious name for ever: and let all the earth bee fild with his glory. So bee it, even so be it.* Psal. 72. 19.

Thus you have the ripe fruite of *Antiquity*, and *Authority* concerning this Hebrew particle gathered to your hand [x]. Let them whose hand is *longer* and can spare *time* better, adde the rest to this vintage [y]. In the interim whosoever will digest [z], with *mature deliberation and judgement*, what is reached with the *right hand of love* to ædification, shall finde the *relish* and *juice* not to bee *unfruitfull*, or *uncomfortable* [a]. And now to wind up all in a word of *application* to the text. Who sees not, that the *Doctrine of mans mortality* and *vanity* is a truth as *Ancient* as man, and as *durable* as the world it selfe? a truth so *cleare and manifest* of it selfe as it needs no hyperbole to set it out? An object proper and adæquate to every eye: a subject worthy of our most *serious meditation*, and daily consideration? What man in the world, is so *shamelesse* as to *deny it* [b]? Or so *dull and deafe* that will not give *diligent attention* unto it? *A wonder indeed*, that man the wonder of the world, may be *amazed at* [c]: yet the more hee discovers

(x) *Hæc nos de intimo Hæbraiorum fonte libavimus, non opinionum rivulos persequentes, neq; errorum quibus totus mundus plenus est varietate perteriti, sed cupientes, et scire, et docere quæ vera sunt.* S. Hieron. ad Marcell.

(y) εἷς ἀνὴρ οὐ πανθ' ὁρᾷ. Euripid.

(z) *Copia, fastidium facit.* Livius.

——*Sed Jejunus raro stomachus vulgaria temnit.* Horac. Satyr. lib. 2. Satyr. 2.

ἡδὺ μὲν μάζα, καὶ κάρδαμα φαγεῖν πεινῶντι. *Famelico etiam Masa et nasturtium placent.* Athenæus lib. 4.

(a) *Licet hæsitavit, cum diceret, nihil ex varijs interpretibus elici possit quod auditorem erudire queat.* Mollerus. *Difficilis est inter tot opiniones, optio.* Lorin. in loc.

(b) —*Magna est medecina fateri,*——
Quod nocet abscondi, quoniam sua vulnera nutrit,
Qui tegit, & plagam trepidat nudare medente. Sedulius lib. 3 oper. paschal.

(c) *Præsto sunt omnis generis pericula, & verè hæremus, inter januam & cardines.* Proverb. german. Luther. Tom. 4.

the

the *infalibility* of it, the more hee is invited to *humble himselfe* [d] before his God; the more engaged *to feare God and keepe his Commandements*, Eccles. 12.13 [e]. *WHEREFORE* seeing O Lord thou hast made our *dayes as a hand-breadth*, and that *our age is nothing before thee*: That *every man in his best state is altogether vanity* [f]; So *seale* up this truth in our *Soules*, that it may never *vanish* from us: and *teach us to number our dayes, that we may apply our hearts to wisedome*, Psalm. 90. 12. even for thine own *wisedom's sake, thy Christ*, and our *Iesus*. *Amen.*

FINIS.

Psalme. 105.6.

Let every thing that hath breath praise the Lord. Praise yee the Lord *.

(d)—*Neq; nulla est,*
Aut magno aut parvo lethi fuga, quo bene, circa,
Dum licet, in rebus jucundis vive beatus,
Vive memor, quam sis evi brevis. Horac. Satyr. lib. 2. Satyr. 6.
Finis et manes, et fabula fies, vive memor lethi, fugit hora.
Persius Satyr. 5.

(e) *Summâ, jussa Dei time, et imo pectore conde,*
Humanæ vitæ meta ea dulcis erit.
Marian. in loc.

(f) *Sed satis est orare Iovem, qui donat et aufert:*
Det vitam, det opes.—
Hor. Epist. lib. 1. Epist. 18. a.
—*Sed*
Non equidem hoc studio, bullatis ut mihi nutis
Pagina turgescat.—
Persius Satyr. 5.

* *Cuncta, suo Domino, depromunt munera laudum*
Seu semper siliant, sive sonare queant.
Ovid. Philomel.